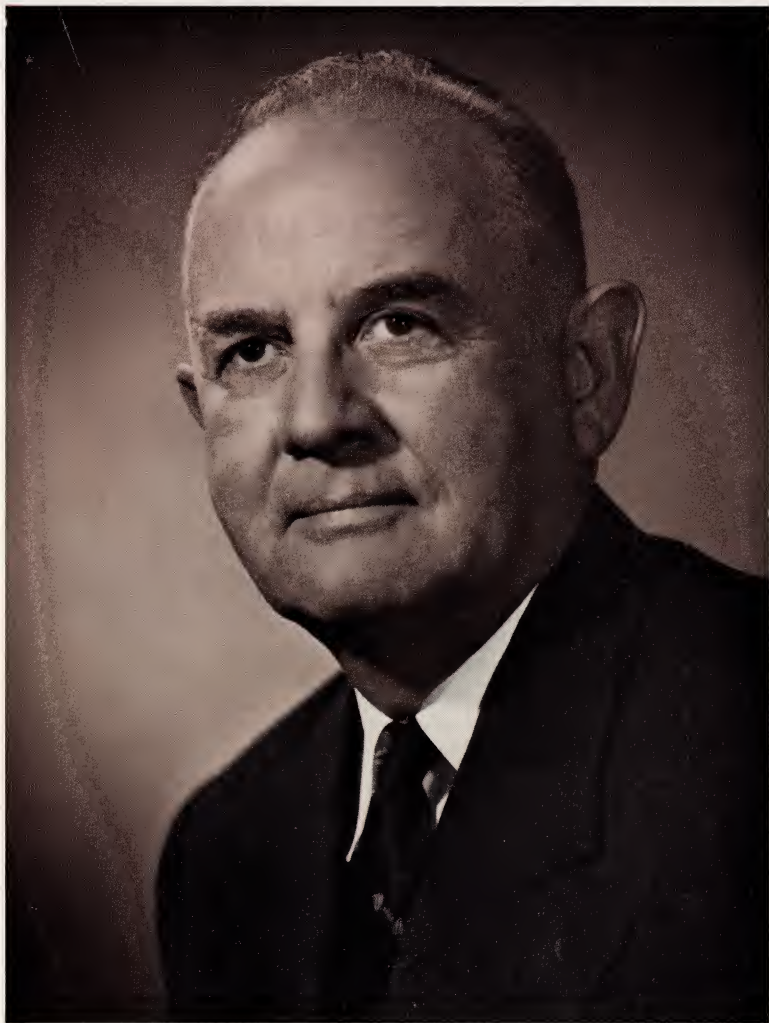


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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

IN WORLD WAR II, to meet the great demand for penicillin, genetics was used in the production of strains of the mold with greater output. The strain now most commonly used by commercial firms originated by irradiating spores of the mold and selecting a spore in which a mutation to high yield had been induced.

THE common garden dahlia is not known in the wild. The early Mexicans domesticated various wild species of the dahlia for the food value of their tuberous roots and not for their flowers. The Spaniards found the dahlia already in the Mexican gardens.

SILICONES, the recently discovered family of compounds which use the element silicon, are finding new and interesting uses. One new silicone ingredient for textiles makes the fabric water-repellent. Fabrics treated with silicone will even shed beverages and many foodstuffs without becoming stained. Silicone treatment even speeds up the sewing of garments since it acts as a lubricant for high-speed sewing needles and preserves tensile and tear strength. Another silicone coating on bottles cuts down breakage during filling and shipping, and similarly with china. Coating the inside of a bottle makes pouring from the bottle easier.

AFTER being hidden for 6,000 years a 100-mile-long canal system paralleling the Euphrates River in ancient Mesopotamia has been uncovered from the sands. The canals were discovered by Thorkild Jacobsen of the University of Chicago's Oriental Institute in Iraq. The canals also served for navigation between towns.

ARADICAL new development in tooth drilling technique is now being tried which applies the ultrasonic methods used in industry for precision cutting of metals, hard minerals, and other difficult-to-work materials. In the "Cavitron" process a tool vibrates 29,000 cycles each second which sets up vibrations in a special cutting solution. This method is quicker, quieter, more maneuverable and far more adaptable than the dental burr, and less painful.

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A MORMON CITY MANAGER

An Incident at Daytona Beach, Florida

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

DAYTONA Beach, Florida, has a city manager who is a member of the LDS Church. Broad experience with the U S Bureau of the Budget, other city manager posts, and as director of the Minnesota "Little Hoover Commission" preceded his Florida appointment.

Daytona Beach has a permanent resident population of some 35,000 not counting the many tourists. It was ridden with gambling which fed and corrupted local politics. The city plant was in poor condition, sewer and drainage systems run-down, and expenditures high.

In 1948 the local ministers and others concerned launched a "Civic Affairs Committee." The committee courageously attacked the core of the civic problem, the gambling casinos. Closing the illegal houses, the committee severed the connection between the underworld and politics.

Thwarted by election frauds, the next step was to draft a "fraud-proof" election law which was passed by the state legislature. By 1950 the reform group had a 3-2 majority on the city commission. Progress was temporarily halted when the reform mayor switched sides. Aroused citizens began a recall action. The mayor was succeeded by another reform candidate.

The first new move was to find and appoint a professionally trained city manager and place him in charge of administrative operations. LeRoy F. Harlow, the Mormon city manager from the Middle West, then at Minnesota, was hired at \$15,000 a year. He went to work.

The first troublesome problem was an effort of the old regime, still entrenched in the city's patronage hold-over, to "get" the new manager. The technique was to stop collecting refuse and garbage by means of a strike. LeRoy Harlow went on the air and appealed for support. The mayor and commissioners backed him up, the mayor even leading housewives in volunteer trash collections. Harlow and the commission won.

Meanwhile, knowing his job, Mr. Harlow had spent his early days in

office, getting "the feel" of the town by going around talking to people. He also toured the city in company with business and other local leaders, including the League of Women Voters. A program of public works improvement, budgeting, and municipal personnel procedures was installed. Refunding of old financial issues was established.

After the first full year, which began with a deficit of \$138,000 plus \$175,000 in unpaid bills, the new budget produced a fiscal year's end of most satisfactory nature! There was a surplus of \$66,000 and all bills were currently paid. The *Ladies' Home Journal* of

November 1953 paid compliments in a leading article entitled "Aroused Citizens Clean Up the Town—Daytona Beach, Florida."

This year Daytona Beach was named one of the eleven "All-America" cities by *Look* magazine and the National

Municipal League.

Much has been written about the merits of that typical American development, the council-manager plan, since it first appeared in 1908 in Staunton, Virginia. It has supplanted the commission form as the most popular innovation from the mayor-council scheme and constantly invades the territory of the later.

The work of good managers like LeRoy F. Harlow is a credit to the profession. Readers of this column may also take considerable satisfaction in the achievements of such men in these times.

IN ABSENCE

By Ethel Hope Hodson

THE little house we loved and left
Stands silently since we are gone
And yet not utterly bereft—
The sun still slants across the lawn
In loveliness at close of day;
The wind still whispers through the trees
Beneath which shifting shadows play;
The bees drone drowsy melodies
Above the countless flowers that cast
Their fragile fragrance everywhere;
And two whose tenancy is past
In thoughts and dreams are often there.

THE IMPROVEMENT ERA



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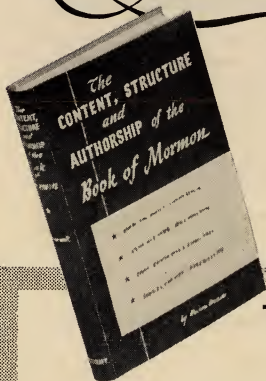
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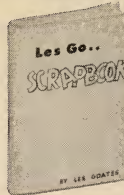
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The Cover

The latest photograph of Elder Spencer W. Kimball of the Council of the Twelve is our cover study this month. Elder Kimball was sustained as a member of that quorum in October 1943. This duotone-process cover was made from a black and white photograph by Boyart Studios. (See also page 704ff.)

EDITORIAL AND BUSINESS OFFICES
 50 North Main Street

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Salt Lake City 1, Utah

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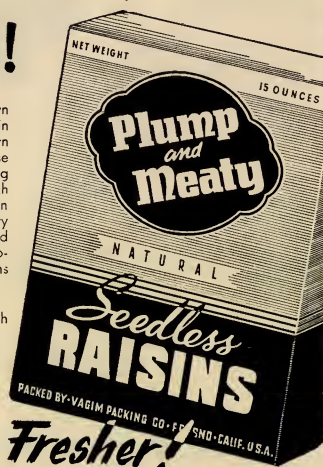
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Highlights in the Life of ELDER SPENCER W. KIMBALL

Compiled by Albert L. Zobell, Jr.

RESEARCH EDITOR

March 28, 1895—Born at Salt Lake City, the son of Andrew and Olive Woolley Kimball.

May 1898—Moved with his family to Arizona.

October 5, 1907—Baptized on his 8th birthday.

December 10, 1910—Ordained a teacher by James L. Wilkins.

1914—Graduated with highest honors and as president of his class from Gila Academy, Thatcher, Arizona.

June 6, 1914—Ordained a priest by Andrew Kimball.

September 15, 1914—Ordained an elder by Edwin S. Davis.

October 16, 1914—Ordained a seventy by J. Golden Kimball.

1914—Called as a missionary to the Central States.

January 1, 1917—Completed his mission to the Central States; at the time of his release he was president of the Missouri Conference.

November 17, 1917—Married Camilla Eyring. To them have been born Spencer LeVan, Olive Beth, Andrew Eyring, and Edward Lawrence Kimball.

January 1, 1918—Called as stake clerk of the St. Joseph Stake.

June 1918—Vice President, Roosevelt Council, Boy Scouts of America. Board member of other councils.

September 8, 1924—Ordained a high priest by Heber J. Grant.

September 8, 1924—Sustained as counselor in the stake presidency of St. Joseph Stake.

Active in Rotary, traveling to many places in the United States, Europe, Canada, and Mexico, in its behalf.

February 20, 1938—Sustained as president of the then newly-organized Mt. Graham Stake.


His business interests in Arizona were banking, real estate, and radio broadcasting.

July 8, 1943—Called to the Council of the Twelve.

October 7, 1943—Ordained an Apostle by Heber J. Grant after being sustained to that calling at the general conference.


November 16, 1952—Dedicated Central America for the preaching of the gospel as the Central American Mission was opened.

THE IMPROVEMENT ERA

An illustration of two men in suits shaking hands in a doorway. The man on the left is wearing glasses and a patterned jacket, while the man on the right is holding a hat. The doorway has a decorative stained glass window above it.

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

July 1954

25 ELDER Richard L. Evans of the Council of the Twelve dedicated the combination Westchester Ward chapel, Inglewood (California) stake house.

Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Geneva First and Second wards, Orem (Utah) Stake.

Sunrise services were held in Salt Lake City, and other religious services were held in Salt Lake City and throughout the Church, honoring the Utah Pioneers.

26 JIMMY HISKEY of Pocatello, Idaho, had the best score, 108, for the twenty-seven holes of golf during the first day of play at the annual all-Church golf tournament held at the Ogden (Utah) Country Club. In second place were Ven Savage of Sumatra, Montana, and Paul Davis of Provo, Utah, each with 114; Warren Brown of Salt Lake City, Keith Cheney of San Diego, California, and Gene Schneider of Ogden, Utah, all had 115; and Dean Robinson of Salt Lake City had 116.

27 JIMMY HISKEY won the all-Church golf tournament with a score of 217 for the fifty-four hole course. He was followed by Warren Brown, whose score was 226, and Ven Savage, 228. Keith Cheney with 229, Gene Schneider, 231, and Paul Davis with 232 were next with their scorings.

William S. Tanner of Santa Monica, California, won the senior section of the all-Church golf tournament. Second place in this competition, open to those over fifty years of age, was won by A. J. Henderson of Draper, Utah.

31 It was announced that Elder Harold B. Lee of the Council of the Twelve and chairman of the LDS servicemen's committee would leave within the week for the Orient, accompanied by Sister Lee. The two-month trip will be spent in visiting mission and servicemen's units in Japan, Korea, Okinawa, Hong Kong, the Philippines, Guam, and Wake.

It was announced that Elders Bernard S. Walker of Woods Cross, Utah, and Royden G. Derrick of Salt Lake City had received appointments to the Deseret Sunday School Union general board.

The sixteenth anniversary of the founding of Deseret Industries was noted. It is estimated that during this time that Deseret Industries has saved the Church welfare program a million dollars.

Mrs. Belle S. Spafford, general president of the Relief Societies of the Church, returned home from Europe after attending the triennial conference of the International Council of Women held this year at Helsinki, Finland. During the trip she visited many of the major cities of Europe and "found Relief Society organizations, on the whole, in good condition."

August 1954

1 PRESIDENT David O. McKay dedicated the chapel of the Vancouver (British Columbia) Branch, Western Canadian Mission.

5 PRE-CONFERENCE events of the Southern California Conference of the Mutual Improvement Associations in Los Angeles included a YWMA camping and sports institute and a dance department work shop.

Two performances of the MIA drama festival were held in the East Los Angeles Junior College Auditorium.

6 THE Southern California Conference of the Mutual Improvement Associations opened with a reception at the East Los Angeles Junior College Auditorium, followed by general sessions in the building. Elder Mark E. Petersen of the Council of the Twelve was among the speakers in the morning session; Elder Hugh B. Brown, Assistant to the Council of the Twelve was a speaker during the afternoon session.

The MIA music festival was held in the Hollywood Bowl.

7 DEPARTMENTAL sessions occupied most of the day at the Southern California Conference of the MIA.

The MIA dance festival was presented before an audience of 22,000 assembled in the East Los Angeles Junior College stadium.

It was announced that the genealogical library of the Church had acquired its fifty thousandth book and one hundred thousand rolls of microfilm. The rolls of microfilm are equal to about three hundred thousand printed volumes.

(Continued on page 741)
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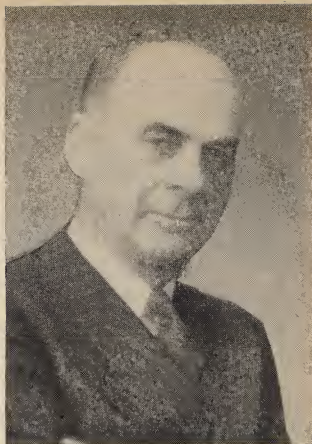
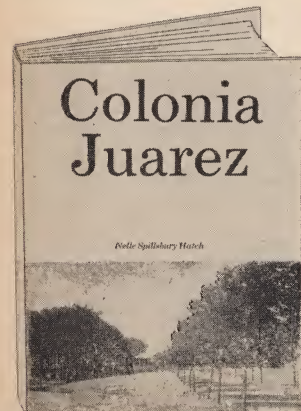
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—Hal Rumel Photo

Hills of Gold

by Eleanor May Young

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Men delved for gold and, finding, staked a claim,
Nor cared a whit for others' rights or ills,
But seized the glittering metal without shame.
Today those hills shine golden in the sun;
Bright dollars shimmer in the aspen leaves;
Their yellow coins pave paths where children run
And gather shining treasures into sheaves.
Upon this western hill the pearl boughs shake
While golden showers on my shoulders fall;
Wealth glistens at my feet: it's here I stake
My claim to autumn—in King Midas' hall.
Though I possess my heritage of gold,
I leave my brother riches manifold.



OCTOBER

By Ada Breise Cromer

THE SOLEMN ASSEMBLY

By S. Dilworth Young

OCTOBER'S CRY

By Leah Sherman

OCTOBER offers many things
To harvest and to hold,
Like stores of grain and nuts and game,
And apples red and gold.

Brown cornshocks standing in the field,
Orange pumpkins in a row,
Wild bittersweet along the fence,
And wild grapes hanging low.

October paints for all to see,
Bright pictures to remember,
A hoard of nature's scenes to be
Recalled in bleak December.

SMALL HANDS ON THE LATCH

By Edith M. J. Hounsell

THE swarthy fruit-vendor laid his hand
On her head
And wistfully, these are the words that he
said:

"How much you take for this blonde little
thing?"

"I like-a her smile, and her hair falls in
rings,

"Or maybe you part with this big-litta boy:
"He'd filla my life with a vera-much joy."
I knew he was childless, unwilling to be,
And my heart tear'd my eyes with a warm
sympathy.

He knew—as we know—there is nothing
can match

Those sweet giggly voices, small hands on
the latch.

The world's worth is trivial, unworthy
vener

Compared with the privilege of children
to rear.

A TOWER OF GRATITUDE

By Josephine J. Harvey

I CLIMB . . .
Up where fierce winds
Sweep the lanes of freedom.

Across the spaces,
There are shadows
And sunny places.

There is need of strength
And blessed tranquility,
To keep a quiet heart.

I look upon a sea
Of shining, tawny wheat
Late-summer-lengthened.

The everlasting hills
Which frame the verdant valley
Are beautiful and varihued.

Joy and love have companied with me
And deep within my soul
There is a tower of gratitude.

I SEE the men file in
By many doors
To take their places.

The room, empty but a moment
Before, now fills rapidly,
Each taking his assigned seat
Quietly. There is no talking,
No whispering.

Solemnly they come. There is no
Light-mindedness here.
Each is filled with his own thoughts.
What are those thoughts?
Each must answer for
Himself.

As for me:
Am I worthy to be with this great corps
Of men
Determined to serve the Lord?
Am I pure in heart, that
The Spirit of the Lord
May enter into
My being?
Am I ready
To receive
The instructions
And admonitions
Of those who are
Spokesmen
For the Lord?
Can I lay aside my
Private plans,
Ambitions,
Pride,
Selfish purposes,
And do as I am asked
With whole heart,
Devotion,
Strength of purpose,
Strength of body,
Strength of mind?

If so, then perhaps I can become
Worthy to be
Among those who sit today
In solemn assembly.

SONG FOR GOLD

By Elaine V. Emans

How curious that I thought there was a
time
For loving golden things, and it was fall
With maples, and its golden hills to
climb—

When, if the heart has'loved well, it can
call

Back golden palominos, any hour,
And finches with a cheer bright as their
feathers,

Forsythia, time and again, to flower,
And all varieties of golden weathers.

For all of life the heart adores the laughter
It knew for gold, and every golden song,
And blond hair, once adored, for decades
after

Comes back with haunting faithfulness,
and, long

As there is power in the heart to cherish,
Life's rare and golden moments cannot
perish.

NOW earth is shattered by October's cry
Of crisp brown leaves, leaving their
mother-tree

In sudden flight. Nocturnal reverie
Fades into winter's stark, cloud-ridden sky.
This autumn season sped on silver wings:
No golden lingering as other years;
Hillsides depleted beauty, sadly sings
Of dark clouds passing over, dropping
tears.

Soon will my own tears mingle with the
rain

While full hearts sorrow as the warm sun
leaves.

The winter world is weighted down with
pain:

Earth's children saddened and my own
heart grieves.

Nostalgically bright colored beauty goes:
Buried beneath hard, diamond-studded
snows.

MY BROTHER'S KEEPER

By Bertha A. Kleinman

TO HOLD my own upon my own home
soil,

Is ground sufficient for my feet to stand,
Why challenge aliens to fence and foil,
With combat fretting in my own home-
land;

To quell my neighbor is no fray of mine,
Nor mine the call his precincts to invade,
To hold my own—that is my battle line,
Myself subdued—that is my first crusade;
My brother's rote is not for me to say,
And, if my brother's keeper I must be,
No jot of stewardship do I betray,
Who yield to him the might of agency;
My right alone to point his destiny—
"Know ye the truth, the truth shall
make you free!"

AX HANDLES

By Alma Robison Higbee

ALL his whole life through he had loved
the heft

Of smooth-peeled hickory, and when his son
Sold the small farm they owned, he was
bereft

Of all that he held dear; he took but one
Loved thing from home, a cut of hickory
wood.

Prisoned in city walls, he tried to please,
But son and daughter never understood
How he hated the life of utter ease.

He sat alone and watched the slow days
pass

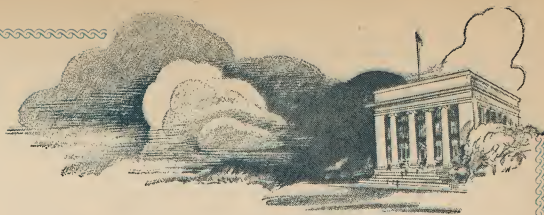
But in his narrow room he learned to lose
Himself with pocketknife and piece of
glass,

Shaping ax handles that he would never
use.

Far removed from orchards, fences, and
pasture bars,

He still remembered meadows, hills, and
stars.

THE IMPROVEMENT ERA



Reaching Youth

Excerpts from *Gospel Ideals*

by President David O. McKay

YOU ARE not going to bring back erring youth unless you first let them know that you are interested in them. Let them feel your heart touch. Only the warm heart can kindle warmth in another. Wayward boys and girls are sometimes suspicious of people around them. Others get the idea that they are not wanted. The kind hand or the loving arm removes suspicion and awakens confidence. Your own experience bears ample evidence of the value of personal companionship.

* * * * *

One of the paramount duties, I might say the paramount duty, of parents is to win and merit the confidence of their children.

* * * * *

A spotless character, founded upon the ability to say "no" in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worth while. Drinking and petting parties form an environment in which the moral sense becomes dulled and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

* * * * *

The test of true womanhood comes when woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life. There is a general idea throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. But . . . in the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his

"wild oats" in youth than has a young girl. He who comes to his bishop to ask for a recommendation to take a pure girl to the altar is expected to give the same purity that he hopes to receive.

* * * * *

A woman crowned with virtue is the "highest, holiest, most precious gift to man," excepting only salvation offered in the gospel, and that forms part of it. But a woman who barter her virtue "is not one of the least of man's shame."

* * * * *

As I recall the influences upon my young life, I believe the greatest was the memorizing of that important saying: "My spirit will not dwell in an unclean tabernacle."

* * * * *

We hear a good deal of talk about our young people these days. Some say that they are indifferent, that they are losing their interest in the Church. I do not agree with this accusation. My experience with the young leads me to believe that there was never a time when youth more sincerely sought the truth, when they were more responsive to assignments made in the Church, when they were more observant of the ideals for which this Church stands.

Oh, I am not blind to the fact that there are those who are wavering. I also know that there are young people during our youth who wavered. I realize that there are those who stand on the sidelines and, arrogating to themselves superior wisdom which they do not possess, would fain guide and dictate, but there have always been such. The great majority of our young people are desirous of living the truth.

* * * * *

(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

I realize the temptations were never stronger than they are today; but the young people who resist these temptations deserve all the greater credit. We hear about young boys and young girls who indulge in things contrary to the teachings of their parents and the officers of the Church, and contrary to the ideals of the gospel, but we too seldom hear about the much larger group who are exerting an influence for good upon their fellow workers and upon their associates.

Generally speaking, youth are anchored. Sometimes they seem to waver and digress from the standards. Some of them, it is true, lose their virtue, the most benighting and cankering condition that can contaminate young people's lives. I know that there is a looseness in sexual morality which is dangerous, which is threatening. I know, too, that such breaking down of moral standards is manifested not alone among the young people, and I warn the Church to guard against

unchastity. Keep yourselves unspotted from the world, the fundamental element in pure religion.

No, we are not shutting our eyes to the dangers, but I want to tell you we must not shut our eyes to the virtues of the tens of thousands of those who are true and valiant.

* * * * *

I know that if our young people will accept the teachings and live the standards they will be the happiest, most joyous persons in all the world, and I know if they do not, they will bring sorrow upon themselves and upon their wives and children in the future.

* * * * *

Inspiration, revelation to the individual soul, is the rock upon which a testimony should be built, and there is no one living who cannot get it if he will conform to those laws and live a clean life which will permit the Holy Spirit to place that testimony in him.

Your Question

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

Were the Nephite Twelve, Apostles?

Question:

"In the class in Sunday School the question was asked if the twelve chosen by the Savior among the Nephites were Apostles? At the same time the Apostles chosen by Jesus in Palestine were on the earth the Lord chose twelve also on the American continent whom he called disciples. I have felt that there could not be more than one set of Apostles on the earth at any given time, but some members of the class thought otherwise, and we have been confused."

Answer:

The twelve men chosen by our Savior among the Nephites are called disciples in the Book of Mormon. Nephi wrote of his vision given nearly six hundred years before the birth of the Lord as follows:

"And the angel spake unto me, saying: Behold the twelve disciples of the Lamb, who are chosen to minister unto thy seed.

"And he said unto me: Thou rememberest the twelve apostles of the Lamb? Behold they are they who shall judge the twelve tribes of Israel; wherefore, the twelve ministers of thy seed shall be judged of them; for ye are of the house of Israel.

"And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood." (1 Nephi 12:8-10.)

In fulfillment of this prophecy when the Savior came to the Nephites, he chose twelve men and gave them authority to minister in his name among the Nephites on this American continent in all the ordinances essential to their salvation. These twelve went forth healing

the sick and performing many miracles and administering the ordinances as they had been commanded to do. The fulness of the gospel with the power and the authority of the Melchizedek Priesthood were given to the Nephites the same as they were to the Church on the Eastern Hemisphere. Moreover, the Lord informed them that the law that had been given to Moses, including the offering of sacrifices by the shedding of blood, had been done away in him.

While in every instance the Nephite twelve are spoken of as disciples, the fact remains that they had been endowed with divine authority to be special witnesses for Christ among their own people. Therefore, they were virtually Apostles to the Nephite race, although their jurisdiction was, as revealed to Nephi, eventually to be subject to the authority and jurisdiction of Peter and the twelve chosen in Palestine. According to the definition prevailing in the world an apostle is a witness for Christ, or one who evangelizes a certain nation or people. "A zealous advocate of a doctrine or cause." Therefore the Nephite twelve became apostles, as special witnesses, just as did Joseph Smith and Oliver Cowdery in the Dispensation of the Fulness of Times.

When the Savior taught the Nephites he informed them that he had "other sheep" which were not of the Nephites, neither of the land of Jerusalem, and these also were to hear his voice and be ministered to by him. It is reasonable for us to conclude that among these others who were hidden from the rest of the world, he likewise chose disciples—perhaps twelve—to perform like functions and minister unto their people with the same fulness of divine authority.

THE IMPROVEMENT ERA

HEBREW IDIOMS IN THE BOOK OF MORMON

by Dr. Sidney B. Sperry

DIRECTOR OF GRADUATE STUDIES IN RELIGION
BRIGHAM YOUNG UNIVERSITY

THE ENGLISH of the Book of Mormon contains idioms that are immediately recognizable by students of the ancient Near East as originating in that area. Notice this clause which says that Melchizedek "did reign under his father." (Alma 13:18.) The average reader, if he does not pass it by completely, seldom asks himself the meaning of the clause. It is quite unlikely that it means that Melchizedek reigned under the direction of his father, but if it does not mean that, what does it mean? More likely is the view that it is a Hebrew idiom (the Nephites wrote and spoke Hebrew) translated very literally by the Prophet Joseph Smith. The Hebrew Bible gives us every reason to believe that this view is the correct one. Here are some good examples:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. (Italics literally "under him" in Hebrew.) (Gen. 36:33; similarly in verses 34-39.)

And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: . . . (Italics literally "under.") (1 Kings 5:1.)

And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. (Italics literally "under.") (II Kings 14:21.)

Thus according to common Hebrew usage for a man to reign "under" someone else is simply to reign in his stead. We may therefore assume with some confidence that when Melchizedek "did reign under his father" the text simply means that the great high priest "did reign in his father's stead." (See also Jacob 1:11 and Mosiah 10:6.) Joseph Smith usually translated the idiom in the conventional manner, but in this particular instance (Alma 13:18) he translated literally—to our interest and profit.

The use of compound Hebrew prepositions is very noticeable in the Book of Mormon where the prophet Joseph Smith renders them literally.

The use of *beyadh*, "by the hand of," indicating agency or instrumentality, occurs forty-seven times in the Nephite record. This use has been noted before, either by the writer, or others, but let me give a few new examples:

Joseph . . . who was preserved by the hand of the Lord, . . . (Italics meaning "by" the Lord.) (1 Nephi 5:14.)

And after they go forth by the hand of the twelve apostles of the Lamb, . . . (Ibid., 13:26.)

. . . and they shall be afflicted by the hand of their enemies. (Mosiah 11:21.)

Similar cases are found in the Old Testament in Genesis 38:20; Exodus 4:13, etc.

Lamentations 1:14, but the interpretation is too much in doubt.

Still another compound preposition is *mippenê*, from (literally "from before"). In the Book of Mormon it very often receives a literal translation. Notice a few illustrations:

. . . and they fled from before my presence; . . . (1 Nephi 4:28.)

. . . for he had gone from before my presence. (Ibid., 11:12.)

. . . insomuch that they did fall back from before them. (3 Nephi 4:12; see also Mosiah 17:4; Alma 44:12; Mormon 4:20, etc.)

In the Old Testament part of the King James Version we find the idiom translated from (1 Sam. 19:8; Isa.

From the Book of Mormon:

And they fled from before my presence; . . . (1 Nephi 4:28.)

From the Bible:

. . . the Lord God of Israel hath dispossessed the Amorites from before his people Israel. . . . (Judges 11:23.) (Italics author's.)

The use of this compound in the plural should be noted here. *Bidhê*, "by the hands of," occurs in the Book of Mormon eight times.

These are examples:

. . . they were brought into bondage by the hands of the Lamanites . . . (Italics meaning "by" or "through"). (Alma 5:5.)
. . . even by the hands of their own brethren? (Ibid., 9:10.)

There is one fairly clear instance of this usage in the Old Testament, but it will be necessary to translate it literally in order to illustrate it:

Their judges have been thrown down by the hands of (i.e., by means of) the crag. . . . (See Psalm 141:6.)

The verse is obscure, but the idiom is there nevertheless.

There may be another instance in

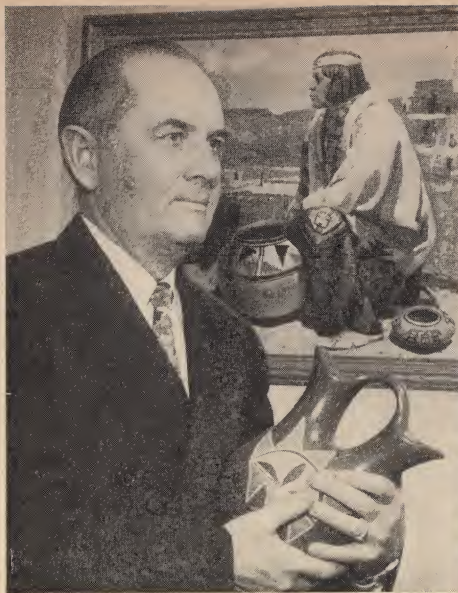
31:8), "out of the presence of" (1 Sam. 19:10), "from the presence of" (Gen. 3:8), "because of" (Ibid., 7:7), "from the face of" (Ex. 2:15), by way of illustration, but it is also translated as in the Book of Mormon:

. . . and Moses fled from before it. (Ex. 4:3.)

. . . the Lord God of Israel hath dispossessed the Amorites from before his people Israel, . . . (Judges 11:23; see also I Chron. 11:13; Zech. 14:5.)

The compound, *ba 'abbâr*, "on account of," occurs a number of times in the Book of Mormon (Alma 13:4; 15:3; 19:16, etc.), but because of the regular use of the translated compound (phrasal preposition) in English it is difficult to make any special point of it other than the fact that it does occur. Numerous examples

(Continued on page 728)



One of Elder Kimball's hobbies is collecting Indian souvenirs which abound in his office and home.

THE RECORD does not show that Spencer W. Kimball's life was ever easy. Even if it could have been, his was not the temperament to let it be so. But the record does show, as we read it, that he has been guided and safeguarded by a kind and far-seeing Providence, to become the man that he has proved himself to be.

He was born to a tradition of hard work and was transplanted to a pioneering community at three years of age.

He was reared in a family of eleven children.

At about the age of seven he was all but drowned.

At ten, one side of his face became paralyzed, and continued so for several weeks.

At age eleven he lost his mother.

At twelve he was stricken critically with typhoid fever.

In all these events, as in all others, he has kept a steady, driving course, with faith in the power and purposes of his Father in heaven—to guide, to protect, to heal, to bring things about.

Spencer was born on March 28, 1895, in the family home on the corner of 4th North and 3rd West in

Sister Camilla Kimball admires one of her husband's Navajo blankets.



Salt Lake City. The *Deseret News* noted this event with a good-humored comment which suggested that he might have been given another name.

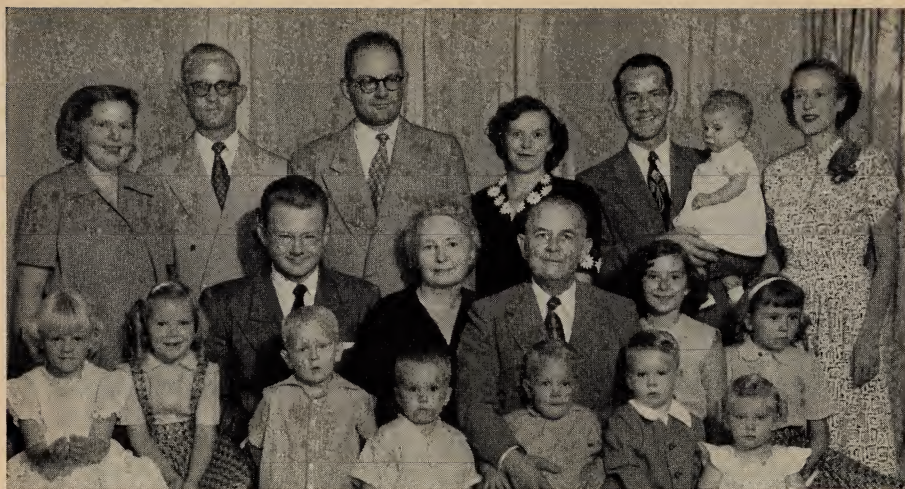
His father, Andrew Kimball, was a delegate to the Utah Constitutional Convention at that time, where B. H. Roberts, whom he much admired, was debating against granting woman's suffrage. And so the paper said:

"Delegate Andrew Kimball . . . is an ardent suffragist. Yet he is broad enough to be an enthusiastic admirer of Roberts' intellect. Under such circumstances he has made up his mind that a nine-pound stranger

who arrived at his home on Thursday night shall be called 'Roberts.' The only thing that stands in the way is Mrs. Kimball. As she is an enthusiastic woman suffragist and fully understands the meaning of equal rights, he has not yet carried the day."

Concerning this, Spencer has observed, "And so my parents 'compromised' and I was named Spencer Woolley Kimball!"

Woolley was his mother's maiden name—Olive Woolley—and his grandfather was Edwin D. Woolley who served for some forty years as bishop of the Thirteenth Ward of Salt Lake City, and who was closely



Brother and Sister Kimball with their four children, two daughters-in-law, one son-in-law, and ten of their thirteen grandchildren.

associated with Brigham Young. (He was the bishop President Grant mentioned so often in his baseball stories—the bishop who thought the Widow Grant's son would never amount to anything.) Intermixed in Spencer also are the Kimball qualities and character, from his grandfather, Heber C. Kimball, apostle, prophet, missionary, and trusted and courageous counselor of Brigham Young. With the strength and faith (yes, and even the constructive stubbornness) of the Kimballs and the Woolleys, Spencer has in him the stuff of which strong men are made. And all his antecedents and traditions and experiences in life seem to point up to a special purpose.

One cannot look at the portraits of Spencer as a steady-eyed, dark-haired youngster, keen and earnest and intent, without feeling that he has met at least the beginnings of a man who later faced life with a faith and forthrightness that have led him to success in his personal affairs and to distinguished Church and civic service.

First of all, he seems to have been blessed with the ability to believe. Secondly, he seems to have been blessed with a willingness to work, with the spirit of faithful performance.

He grew up on a small farm, and recalls how he worked at haying, plowing, harvesting and hauling

(Continued on following page)



The Kimballs' youngest son Edward and his bride of last June, Evelyn Bee Madsen.



Elder Andrew Kimball, father of Spencer W.
OCTOBER 1954



Olive Woolley Kimball, mother of Spencer W.



Spencer as a baby with his sister, Ruth.



Elder Kimball as a missionary in 1914.



The Kimball home in Thatcher, Arizona, boyhood home of Spencer. Built about 1900.



Spencer and Camilla Kimball at the time of their marriage.

Spencer W. Kimball

(Continued from preceding page)

grain, milking cows, and caring for horses, pigs, and poultry. He painted the large family home many times, painted the buggy and the wagons, and soaped and oiled harnesses, pruned the orchards, and sprayed and marketed fruit.

He knows people; he knows his purpose; he knows that he must be about his Father's business, and he lives life with a great, impelling, sustaining faith. He often speaks of Nephi who couldn't have accomplished the "impossible" tasks he accomplished without a surpassing faith—and Spencer Kimball goes

about his affairs with faith that his Father in heaven will help him to accomplish all that is expected of him.

He drives himself relentlessly. It is characteristic of him to take a type-writer in the car, and to write letters as others are driving. His home is an office after hours, where, early and late, he dictates many, sometimes long letters, suggesting, persuading, pleading, exhorting others to more effective work in Church assignments, or to give encouragement and counsel to people with personal problems.

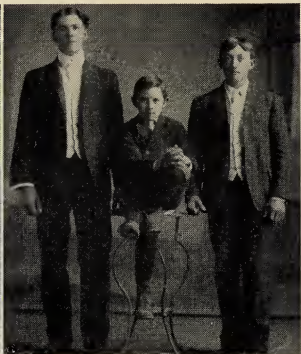
To shake his hand is a heart-warming experience, for in his handshake there is not only firm physical strength, but warmth of heart and sincerity of fellowship and a whole-souled affection for his fellow men.

He is a man of much courage, physical as well as moral courage. He is aware of his important position, and respects it, as he must. But he never seems to be conscious of "rank" or of personal priority. He never gives a suggestion of self-righteousness. He has never forgotten his sense of humor—and with his humor there is always the evidence of an understanding heart.

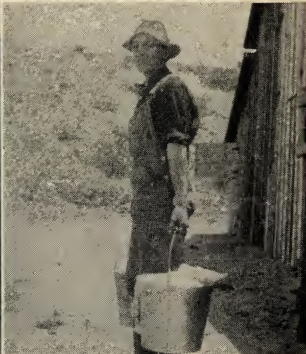
Earnestly he has befriended minority peoples, especially the Indians—and seems always to understand them. He has befriended them when theirs was an unpopular cause. He has seen in them children of promise, and has talked untiringly of the day when they will be the recipients of the choicest of our Father's



Young Spencer (left) with a boyhood friend, Clarence Naylor.



Spencer (center) about the age of twelve, with his brothers Gordon (left), and Delbert.



While working his way through high school, Spencer milked about 23 cows night and morning by hand.



Spencer, (standing, far right) was star forward on the basketball team while attending Gila Academy.

blessings, and will not be an underprivileged people.

I have heard him speak to his Lamanite brethren as a father would speak to children, pleading with them to improve their lives, to conserve their means, to beautify their homes, to rise to their high destiny.

And Spencer Kimball's sense of responsibility for the Indians doesn't come of himself only. His father, Andrew Kimball, served as president of the mission in Indian territory for twelve years, before he was called by

the First Presidency to leave Salt Lake City and take his family to reside over the St. Joseph Stake in the Gila Valley of eastern Arizona—a stake that came to extend from El Paso, Texas, on the east, to Miami, Arizona, on the west, and to the Mexican border on the south. This calling his father faithfully filled for over twenty-six years—until the day he died.

And so it was that Arizona was the home of Spencer Kimball from the time he was three years old until he



Elder Kimball was a member of a popular quartet for many years. Here the quartet represents (Spanish) Conquistadores.

moved to Salt Lake City in 1943 to become a member of the Quorum of the Twelve.

Modern Arizona history virtually began with Mormon colonization, when the First Presidency called upon some of the Latter-day Saints to settle there in the late '70s and early '80s, although some members had been living there a decade earlier. When the Kimballs went there in 1898 it was not the place of lush living that some parts of it have

(Continued on following page)



Music is one of Brother Kimball's hobbies. Here he is shown entertaining seven of his grandchildren.



In the deep snows of Mt. Graham when Elder Kimball was president of the Mt. Graham Stake.



Elder Kimball's home in Safford, Arizona, built three years before he moved to Salt Lake City.

Spencer W. Kimball

(Continued from preceding page)

since been made to be. General Sherman is quoted as having said in 1854, "We have had one war with Mexico and took Arizona. We should have another and compel them to take it back." Few if any would agree with General Sherman today—and certainly Spencer Kimball would not—for he holds Arizona in a particular kind of affection—an affection that is mutual, as evidenced by an article which appeared in the *Oasis*, a publication of the Safford Rotary Club, in July 1943, when Spencer was leaving Arizona, after four and one half decades, to return to Salt Lake City:

If there's one man that would be missed in any organization, it is Spencer Kimball, and this is more especially true of the Safford Rotary Club than any other. He's been so faithful and so "on the job" all the time, we often accept him as a fixture—like the president's gavel. Ponder the past of the club for a moment. Who'll be ready to play the piano on call? Who'll put on a program on short notice? Who'll direct community singing for our parties, and what good will a party be without Spencer to be master of ceremonies? . . . Regardless of his religion, every member of the club joins in wishing Spencer godspeed and success in his new work.

It is evident now that during those years in Arizona—and before and since—there was an unusual man in the making, with qualities that were early in evidence, which saw him to success:

Success in school, where at the Gila Academy he was president of his class, president of the student body—and was graduated with highest honors.

Success as an athlete, playing forward on the Gila Academy basketball team, with an enviable scoring record.

Success as a missionary.

Success in business as a banker and builder of a real estate and insurance business.

Success in civic and community service, including Rotary where he was honored not only with the presidency of his own club, but as governor of his district, and in many other activities.

Success as a husband, a father, and friend.

Success in church service, from deacons' quorum president to Apostle.

And in all this, his earnest drive and willingness has helped him to lead others to catch the fire of his enthusiasm.

Jesse A. Udall of Arizona tells this

story from Spencer's boyhood, which indicates some of the earlier evidences of his conscientious character:

"One day he was in the field tramping hay for his older brothers when the meetinghouse bell rang for Primary.

"I've got to go to Primary," he timidly suggested.

"You can't go today; we need you," they said.

"Well, Father would let me go, if he were here," the boy countered.

"Father isn't here," they said, "and you are not going."

"The piles of hay came pouring up, literally covering Spencer, but finally he had caught up. Sliding noiselessly from the back of the wagon, he was halfway to the meetinghouse before his absence was noticed and his perfect record remained unbroken."

He has paid a full titling from the time he was a boy—and will tell you if you ask him (and you'll believe him when he tells you) that he has never tasted tea or coffee or tobacco or intoxicating liquor.

It is inevitable that Spencer should look back now and recall some of the situations in which he has been safeguarded and protected:

There was the time when at the

(Continued on page 746)



Brother and Sister Kimball with a group of Aztec Indians, members of the Church in southern Mexico.



THE TEACHER AND THE TAUGHT *by Christie Lund Coles*

TO A CHILD, a teacher is often either a demon or an ideal. If he sees a teacher as someone who is ready to destroy his ego, to frighten him at every turn, to dominate him, think what torment he must go through during the hours he is with that teacher.

But if he sees the teacher as an ideal, someone to emulate, kindly, and willing to help him, what a joy, and what an influence to his normalcy in his later life.

I do not ask anything for my child that I do not ask for every other child. I do ask for fairness, justice, and a degree of understanding.

This is not too much for a parent to ask of the teacher who will do so much in shaping his child's life. The teacher who cannot do this should not be teaching. With so much controversy over the wages teachers receive, sight is lost of the great opportunities given them for doing good, forming character, preserving faith—investments that will be paying dividends for years, and perhaps, generations.

I have never taught school, but I have taught for years in religious organizations. My experiences were rich and more than gratifying.

I always tried to pick out the shyest child, the problem child, and give him a little extra help and attention. It is easy to let the child who always

has his hand up do everything. It is not so easy to ferret out the backward one and encourage him to participate.

Two examples, out of many I had, will show that I was in a small way successful in my methods.

I was teaching a Sunday School class of twenty-one boys, eleven and twelve years old. They were quite difficult to manage. But I always remembered an older teacher's advice about being patient and kindly. She said, "If they are talking about baseball when they come in, why, talk about baseball until you have their interest. The lesson isn't so important as the boys."

In my class was one boy who was a "terror" to all the other teachers. I had known them to walk out of a class when he was there because they were unable to cope with him.

One particular Sunday morning, as I entered the room, he had just pulled a chair from under another boy, and the boy was on his way, screaming, to the superintendent. I looked at the offender (we will call him Joe) and saw that he was terrified. The freckles stood out on his white face like old-fashioned ginger-snaps. His eyes were wild like those of a trapped animal. Yet, he was trying to build up his usual defiance.

When the superintendent came in, angry, ready to make the boy come

to terms *this time*, or forbid his coming, I merely turned to him, smiling, to say, "If you don't mind, I should like to handle this."

He look surprised, then a little relieved. He left the room, and I proceeded with the lesson as though there were nothing wrong.

After class, I asked Joe to wait for me. He did so, suspiciously, and we walked home together in the golden Sunday sunlight.

When we had gone half a block or so, I said, "You know, Joe, you seem to have the attitude that nobody likes you. I don't know about the others but I want you to know, *I like you*. I think you're a fine boy, a good-looking boy. You can help me a lot in the class by helping to keep order."

Soon, we were talking about his dog, his few other interests.

It seems too simple, but it worked. It worked because I was sincere, because I didn't overdo it, because I *did* like the boy, the boy I saw beneath the big freckles and the defiant attitude.

When the boy went to the university, he came to tell me; when he was graduated, he came and told me his plans, his dreams. Now, he is in the army. Each time I see his mother she tells me that he sends me his regards and his thanks.

The other case was a girl who was from a poor family, who was underprivileged, and bitter about it. She wore a perpetual chip on her shoulder. The other girls didn't like her—okay, she didn't like them, either. She was a pretty girl except for the sullen, dark look on her face, in her eyes. I had tried to reach her unsuccessfully. Then the time came to choose someone to help plan a party. All the girls were over-eager. But I chose her who sat back because she wasn't going to be hurt by being rejected.

She hesitated, but I insisted. While we were working on the plans, I said to her one day, "You know, you have the prettiest smile; I wish you would smile oftener." It wasn't anything to say. It was the truth, yet what a transformation it wrought in the child. She smiled herself into popularity, into a good marriage. I never see her that she is not smiling.

"The lesson isn't so important as the boys—and the girls." Oh, not nearly as important!

NEW ZEALAND'S ONE HUNDRED YEARS

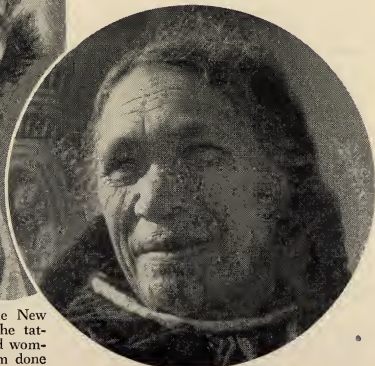
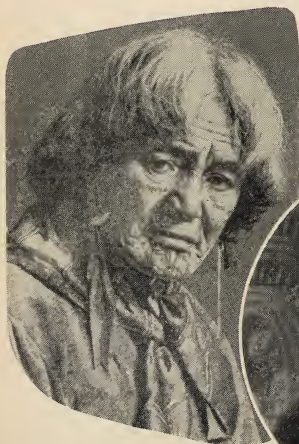
by Albert L. Zobell, Jr.

RESEARCH EDITOR

Photographs courtesy Gordon C. Young



Typical of the New Zealand mountain scenery is this view of Mt. Earnslaw, near Routeburn, a short distance from Queenstown.



The repose and dignity of the New Zealand natives is reflected in the tattooed faces of this Maori man and woman. Tattooing, however, is seldom done today.

THE EARLY 1850's brought expansion to the Church of Jesus Christ of Latter-day Saints, newly-rooted in the arid valleys of the American far west. On the world-wide scene, missionaries were introducing the restored gospel to the peoples of Scandinavia, France and other parts of continental Europe, Hawaii, South Africa, Australia—all still thriving fields of endeavor in the Church. During the same time, missionary labor was unsuccessfully attempted in such places as India, China, Siam, Gibraltar, the West Indies. In the first group, the group of thriving missions, belongs New Zealand. This mission could be called an outgrowth of the Australian Mission (although it was hundreds of miles from Australia. The two were joined as the Australasian Mission until 1898.) The stories of the faith of the Maori Saints of New Zealand are many and could fill many magazines the size of this issue. The late Elder Matthew Cowley of the Council of the Twelve and the late President Rufus K. Hardy of the First Council of the Seventy have retold them, as have all the missionaries that have returned from these islands. Here is a brief article of the gospel message in New Zealand:

It was at a conference of the Australian Mission held at Sydney, October 1, 1854, that it was decided to extend missionary activity to New Zealand. Two of the missionaries, President Augustus Farnham of that mission, and Elder William Cooke, a recent convert in Australia, sailed from Sydney, October 20, 1854, for Auckland, New Zealand, where they arrived October 27. In the words of President Farnham:

On our arrival at Auckland, we found the houses of accommodation in that city full, in consequence of an influx of immigrants, consequently we had to hire unfurnished apartments. After having visited the respective ministers, we gave notice by advertisement of our meeting to be held at the Venetian Cottage; our meeting was very well attended, and as good an impression

THE IMPROVEMENT ERA



M I A members performing the native Haka (war dance) on the veranda of the Carved House.

as could be expected was made. There seemed to be much inquiry, and many purchased our books. . . . After holding several meetings in that city, we proceeded to Onehunga, a small town about seven miles south of Auckland, intending to hold meetings there, but we were not permitted to do so in consequence of the departure of the steamer for Wellington.

Leaving Onehunga November 8, Elders Farnham and Cooke sailed for Wellington. On November 12, these elders arrived at Nelson, the principal city on the north end of South Island. Here they received permission to use

the public schoolhouse for a meeting. But on the appointed meeting night, they discovered that they had been locked out of that building. Nevertheless, a well-attended outdoor meeting was held, with the audience very attentive. Upon announcing that they had some books to dispose of, the missionaries discovered that they had only about half enough to supply the demand.

Later the people of Nelson voted that if the Mormons were not permitted to use the schoolhouse for

meeting purposes, no other denomination should.

After arriving in Wellington, the two missionaries applied for use of the Institute, a public building usually available for meetings, but were refused permission to use it. They then hired another hall. Meetings also were well attended here. About four miles from Wellington, at the village of Karori, a spirit of inquiry concerning the gospel was manifested.

(Continued on following page)

At Nuhaka, Mahia, stands this carved house of the Church, used for recreational purposes and Hui Tauti. (Annual conferences.) Among the opening day visitors were Prime Minister Peter Frazier and several members of the New Zealand Parliament.





One of the branch choirs performing in the Hui Tau contest for mission-wide honors.

New Zealand's One Hundred Years

(Continued from preceding page)

At the annual conference held in Sydney, Australia, April 1, 1855, Elder William Cooke reported by letter that after laboring diligently in Wellington and vicinity for some time he had been blessed with the privilege of baptizing ten persons and organizing them into a branch of the Church at Karori.

If missionary work was pursued for more than a decade thereafter, records in the Church Historian's Office in Salt Lake City are lacking. In 1867, Elder Carl C. Asmusen, a missionary from "Zion" arrived. Writing from Christchurch, New Zealand, he tells of his three months' voyage on board ship, during which time he baptized one. Shortly after his arrival in March, he baptized two brothers, William and James Burnett, who joined him in the missionary labor. Elder Asmusen left New Zealand on June 6, 1867, after reporting that the Church at that time consisted of one elder, one priest, one deacon, and four members—a total of seven, but that the deacon had departed for England.

During the 1870's the mission struggled on, laboring with the white residents of that land. The Maoris, magnificent in physique, were probably a curiosity to the missionaries. These people had the tradition that their ancestors, a score of generations before, had come to their present home in seven open canoes from

Hawaiki. (Some ethnologists consider their point of origin to be either Hawaii or Samoa.)

Elder Matthew Cowley, late member of the Council of the Twelve, spent a sizable portion of his life as a missionary among these natives. He knew their story. He loved to repeat it. In September 1950 THE IMPROVEMENT ERA printed one of Elder Cowley's articles, titled "Maori Chief Predicts Coming of LDS Missionaries." We quote:

"In March 1881 a convention was

called of representative natives of the Ngatikahungunu Tribe of the Maori race for the purpose of discussing political, social, and religious problems of racial importance. . . .

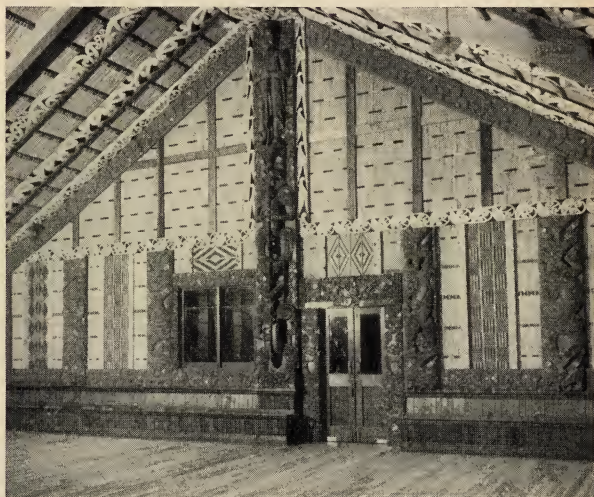
"Many of those in attendance were old enough to have seen the coming of the first Christian missionaries to New Zealand, and all were devout adherents to one of the several churches which had already been established among them. . . .

"The great native leaders assembled at this convention could conceive of nothing of more vital importance to the well-being of the race than to know the answer to the questions: 'Which is the church? Which one should the Maori join so there will be once again a unity of religious belief among them? Where was the power of God unto salvation for the Maori race?' . . .

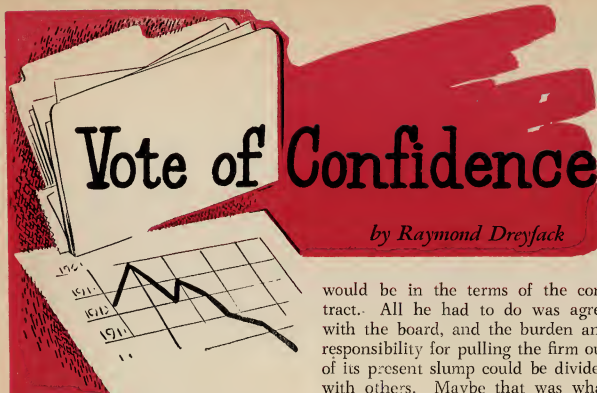
"At last it was moved, and the motion approved, that the all-important question should be propounded to one Paora Potangaroa, the wisest chief and most learned sage among them. . . .

"Potangaroa's answer was one word, 'taihoa,' which means, 'wait,' or 'wait awhile,' and which, in this instance, implied that he would answer the question later after he had given the matter serious considera-

(Continued on page 730)



Interior view of the Carved House. The Church has encouraged the renewal of this type of carving as a hobby. It was fast becoming a lost art.



by Raymond Dreyfack

LLOYD CRANE pressed down hard on the inter-com buzzer, found his secretary slow in answering, and pressed again, impatiently holding his finger on the button until she responded.

"I'm sorry, Mr. Crane, I was—"

"Bring in the Forbes file," he ordered, then immediately regretted his brusqueness. Their impending merger with Forbes was trying on everyone in the office; still that was no reason for him to be cutting and rude or to forget the dignity of his position.

A few moments later the thick Forbes Textile folder was placed on his desk. As his secretary withdrew Crane could see the shadow of concern on her face, the same concern being reflected by his entire staff during the merger talks. They had ample reason to worry, Crane reflected. He knew well how rapidly, and with what abandon the ax can fly when companies combine. At least half of them would be jobless.

Emptying the folder on his desk he picked up a bank statement and briefly glanced at the figures. Then he thumbed through the other papers—credit reviews, financial statements, long detailed reports. One fact stood out: the Forbes' offer looked good, very good. Little wonder Hasbrook and the rest of the board eagerly awaited his final vote of approval.

He should have given that vote days ago, Crane thought, should have gone along with the board. It was the sensible thing to do, certainly the best way to safeguard his own career.

His title of Executive Vice President would not be changed; that OCTOBER 1954

would be in the terms of the contract. All he had to do was agree with the board, and the burden and responsibility for pulling the firm out of its present slump could be divided with others. Maybe that was what he really needed, someone to share the responsibility. He had been piloting his firm a long time now, shouldering the entire load by himself, and he was growing tired of it.

So why not do the sensible thing? He had merely to stop thinking of his own staff. Men like Stanhaus, Matson, Cavanaugh; women like Miss Trent, who would be forced out of jobs; people who had worked alongside him for years helping to build the firm into one with a character and personality of its own. Just stop thinking of them. That's all he had to do.

Impatiently he pushed the papers aside. Going over them again was pointless. The decision to be made was within himself, not in these papers. In the past he had always managed to pull the firm through. But now times were changing; competition was fiercer than ever, unstable prices pressing small concerns hard against the wall. Could he pull them out again?

Crane replaced the papers in the folder. "Relax," he told himself, "Get your mind off Forbes and the rest of it for a while. Have a good meal, then a haircut and shave at Otto's, make a new man of you, give you a fresh approach. Maybe then. . ."

But at Otto's it was no better. Crane had hoped that here, in his sanctuary, he would find a little rest. He had patronized the shop for years, and his father, before being retired from the firm, had done the same. Always the barber's quiet manner and gentle treatment had been a comfort to him, lending a kind of old world tranquility to his day, that

in these times was a downright pleasure.

But today Otto's treatment didn't work. The old man's stoop shouldered humility as he limped about the chair with scissors and comb, squinting nearsightedly through his spectacles, got on his nerves. Also, as if seeing him for the first time, Crane noted there was something vaguely irritating in the way he studied his subject. There was an undefinable air about him, a kind of calculated indifference to time and events, as if he were an artist poring over a canvas, instead of just a barber cutting a head of hair. Once, Crane had had the impression Otto was deeply attached to his work; now, in the hard light of reality, all he saw was a doddering old man.

The barber's remark of a week or two ago came to his mind. He was thinking of retiring—business falling off and the like. Now, Crane reflected, this was a good idea. The

(Continued on page 737)





An estimated 16,000 persons attended the Sunday morning general session of the M I A conference in the picturesque Hollywood Bowl.



President David O. McKay with Elders LeGrand Richards (left) and Mark E. Petersen, of the Council of the Twelve, who participated in the Southern California Conference.

Southern California M I A Conference

Photographs by Vic Stein

THOUSANDS of Latter-day Saints who had never attended an MIA June Conference in Salt Lake City, had the near-privilege August 5-8, in Los Angeles, when a "full scale" Mutual conference was held for the sixteen stakes in the Southern California area.

The general sessions, departments, and festivals held in June were duplicated in Los Angeles. President David O. McKay, Elders Mark E. Petersen, LeGrand Richards, and Richard L. Evans, of the Council of the Twelve, and Elders John Longden and Hugh B. Brown, Assistants to the Council of the Twelve, were in attendance. Also participating

(Concluded on page 735)

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The M I A Theme for 1954-55 was presented at a general session Friday in the auditorium of the East Los Angeles Junior College.



President McKay and Sister McKay shake hands with young folk at the conference.



General Superintendent Elbert R. Curtis and General President Bertha S. Reeder, who directed the conference, (center) with Elder Mark B. Ross (left) and Bernardine Wallace (right), coordinators of the conference.

Elder Hugh B. Brown, Assistant to the Council of the Twelve, speaks at a general session.



A highlight of the conference was the music festival participated in by 1500 young people, in the Hollywood Bowl.



DOES SMOKING SHORTEN LIFE?*

AN INTERVIEW WITH DR. E. CUYLER HAMMOND

DIRECTOR OF STATISTICAL RESEARCH, AMERICAN CANCER SOCIETY

AS A RESULT of two-and-a-half years of research in 394 counties in nine states, workers of the American Cancer Society have found that cigarette smokers die younger than non-smokers, mainly from cancer and heart disease.

Results of the research, which dealt with the smoking habits of 187,766 men between the ages of 50 and 70 and which was conducted by 22,000 trained ACS volunteers under the direction of Dr. E. Cuyler Hammond and Dr. Daniel Horn, were reported June 21, 1954, in San Francisco at the convention of the American Medical Association, and have been widely publicized since. However, because of the importance and significance of these findings to Latter-day Saints, and to the world, we are printing here, with permission of the *U S News & World Report*, the summary and conclusions of the report to the AMS, a number of graphs, and a lengthy interview with Dr. Hammond.

Following is the full text of the summary and conclusions of the report on the effects of smoking made by Drs. E. C. Hammond and Daniel Horn of the American Cancer Society to the convention of the American Medical Association on June 21, 1954, in San Francisco:

1. It was found that men with a history of regular cigarette smoking have a considerably higher death rate than men who have never smoked or men who have smoked only cigars or pipes. A total of 3,002 deaths occurred among men with a history of regular cigarette smoking. If they had died at the same rate as men who never smoked, then only 1,980 would have died. In other words, 1,022 additional deaths (52 percent more than expected) occurred among men with a history of regular cigarette smoking. This finding was based upon a study of 187,766 white men between the ages of 50 and 69.

2. Death rates increase with amount of cigarette smoking. A total of 745 deaths occurred among men who were currently smoking a pack or more of cigarettes a day at the time they were questioned. Only 426 of them would have died if their death rates had been the same as for men

who never smoked. That is to say, an additional 319 deaths (75 percent more than expected) occurred among men who were smoking a pack or more of cigarettes a day at the start of the study.

3. Diseases of the coronary arteries [heart diseases] were indicated as the primary cause of death of 2,147 men, 45.6 percent of those for which death-certificate information was available. The findings in respect to cigarette smoking were about the same as just described for the over-all death rate—except that the relationship was much more pronounced. Approximately 56 percent of the total effect of regular cigarette smoking on the over-all death rate may be attributed to the effect of cigarette smoking on deaths primarily caused by diseases of the coronary arteries.

4. Cancer was indicated as the primary cause of death of 844 men, 18 percent of those for which death-certificate examination was available. Cancer deaths were definitely associated with regular cigarette smoking, the effect being particularly marked in the older age groups. About 26 percent of the total effect of cigarette smoking on the over-all death rate may be attributed to the effect of cigarette smoking on deaths from cancer.

5. The findings suggest that there may also be a relationship between cigar and pipe smoking and cancer

IS SMOKING A HAZARD TO HEALTH?

FOR ALL CIGARETTE SMOKERS:

The death rate runs this much higher than for nonsmokers...

DEATH FROM All Causes 63% ABOVE NONSMOKERS

DEATH FROM Heart Disease 82% ABOVE NONSMOKERS

DEATH FROM Cancer (all) 106% ABOVE NONSMOKERS

DEATH FROM Lung Cancer 200% OR MORE ABOVE NONSMOKERS

FOR HEAVY CIGARETTE SMOKERS:

(pack a day or more)

The death rate runs this much higher than for nonsmokers...

DEATH FROM All Causes 75% ABOVE NONSMOKERS

DEATH FROM Heart Disease 95% ABOVE NONSMOKERS

DEATH FROM Cancer (all) 156% ABOVE NONSMOKERS

DEATH FROM Lung Cancer 400% OR MORE ABOVE NONSMOKERS

SOURCE: AMERICAN CANCER SOCIETY

*Reprinted from *U S News & World Report*, an independent weekly news magazine published at Washington. Copyright 1954 United States News Publishing Corporation.

death rates. At least another year of follow-up will be required before this relationship can be properly evaluated.

6. Of the 844 cancer deaths, 167 were indicated on the death certificates as being due to lung cancer. This is too small a group on which to have definite conclusions as to the degree of the relationship with cigarette smoking. A sufficiently large number of microscopically proven cases should be available for analysis in about two years. All that can be said at this time is that the lung-cancer death rate was much higher among men with a history of regular cigarette smoking than among men who never smoked regularly.

7. Regular cigarette smokers had a higher death rate from cancer of sites other than lung cancer than did men who never smoked. This was most marked in the two older age groups (60-64 and 65-69).

8. The findings just summarized prove that there is a definite association between smoking habits and death rates, at least in white men between the ages of 50 and 69. Most of the over-all association is accounted for by an association between regular cigarette smoking and death rates from cancer and from diseases of the coronary arteries, although it is possible that some other diseases may also be involved. For reasons discussed in the text, the authors are of the opinion that the association found between regular cigarette smoking and diseases of the coronary arteries and between regular cigarette smoking and cancer reflect cause-and-effect relationships.

Q. In the simplest terms, Dr. Hammond, how many years may a heavy smoker shorten his life? Is he cutting off one year or five years from the normal span?

A. We don't know that because we have only had this restricted age group in the study so far. In addition, these findings are very, very new, and I haven't had time to study them with as much care as I want to from that standpoint. I can tell you this: The death

rates among regular cigarette smokers are about the same as the death rates among nonsmokers—people who never smoke—who are five years older.

Q. So that you might be adding five years to your life by not smoking?

A. Something like that. You might say that smoking ages a man around five years.

Q. Do you feel that the sample that was taken is adequate to support the conclusions drawn?

A. I think it is adequate to support all the conclusions we've drawn from it.

Q. Do you think the sample could have been larger, or should have been?

A. Of course the larger the better, but this was the largest ever tried by a long way. And we are continuing the study, as you know.

Q. But, from a statistical standpoint, it would seem to you to be conclusive?

A. We have given the probabilities for each statement we have made. Statistical tests of the data have indicated that it is extraordinarily unlikely or virtually impossible that the most important of these findings could have occurred by chance alone. Or, as statisticians say, "it is statistically significant to a very high degree."

Q. What, in everyday language, would you say these findings suggest?

A. I think these findings very strongly suggest that smoking increases the death rate, at least among white males between the ages of 50 and 69, which is the group we've studied.

Q. Does that mean the smoking they did prior to the time they were 50 is responsible, or that the smoking that they do between 50 and 69 is responsible?

A. That we do not know. Two diseases are primarily concerned—one is cancer and the other is heart disease. If I had to make a guess on it, I would guess that the

cancer is a long-term effect. That is, it takes many years of smoking to produce the result. On the other hand, I would be more inclined to say that the effect on the heart disease was more acute—that is, recent smoking would be more important for this disease. But that is only a guess, we don't really know that.

Q. You mean that you can get a quick reaction on the constriction of blood vessels?

A. Oh, in a matter of minutes at most. There's a lot of experimental evidence on that.

Q. Is there any evidence as to what effect on the human system smoking done prior to 50 might have had, in making more susceptible to cancer the person who did the heavy smoking between 50 and 69?

(Continued on following page)

After a survey of 4,854 recent deaths, all of them white men aged 50 through 69, the American Cancer Society came up with these statistics:

FOR COMBINATION SMOKERS:

(cigarettes and cigars, cigarettes and pipes, or all three)

The death rate runs this much higher than for nonsmokers...

DEATH FROM All Causes 36% ABOVE NONSMOKERS

DEATH FROM Heart Disease 56% ABOVE NONSMOKERS

DEATH FROM Cancer (all) 77% ABOVE NONSMOKERS

FOR SMOKERS OF PIPES OR CIGARS OR BOTH:

The death rate runs this much higher than for nonsmokers...

DEATH FROM All Causes 6% ABOVE NONSMOKERS

DEATH FROM Heart Disease SAME AS NONSMOKERS

DEATH FROM Cancer (all) 32% ABOVE NONSMOKERS

Does Smoking Shorten Life?

(Continued from preceding page)

A. The reason I made that estimate about cancer was that, when you expose an experimental animal to chemical substances which could produce cancer, you usually have to expose them for a period of anywhere from a half to two-thirds the normal lifetime of the animal before the cancer appears. Now that is very nearly the only evidence on the subject. Evidence from animal experimentation of that kind might or might not apply to man. If it does apply, somebody would have to smoke heavily for a great many years before whatever the harmful ingredient is in cigarettes could be effective.

Q. What if you stopped smoking at 50, if you had smoked from 20 to 50—would that be helpful?

A. My guess is that it might be helpful, but again there is no proof one way or the other. The statistical evidence we have does not bear on that subject, mainly because there are so very few men who smoked cigarettes heavily in their youth and then gave it up entirely, except those who gave it up because they had some serious disease and their doctor told them they had to stop smoking. Naturally they are going to die sooner.

Q. Were you surprised by the fact that so much of the data indicates that diseases of the heart are related to smoking?

A. No, I was not. Before the studies began I was just as suspicious of that as anything else.

Q. But has it been generally accepted heretofore that diseases of the heart are related to smoking?

A. Oh, there is a great deal of experimental evidence that smoking has an effect upon the heart. This work has been done by a number of different investigators and is well summarized in a paper by Dr. J. H. Weatherby. Twenty or 30 people have checked the heart rate, the blood pressure and the effect of smoking on the small blood vessels. Smoking a few cigarettes causes a rise in blood pressure, a rise in heart rate and a constriction of the small vessels.

Q. What I mean is, how widely accepted has that theory been prior to your study?

A. Well, I've heard few people express any doubts about it.

Q. But the public has been thinking only in terms of cancer—

A. I think that is fair to say. It is very dangerous to say what medical opinion is because different doctors have different opinions, but it is my impression that the great majority of doctors for many years have told heart patients that they've got to stop smoking. That has been the general opinion for a very long time.

Q. What has been the average person's reaction when a doctor has told his patient to stop smoking—hasn't it been one of skepticism?

A. No, I don't think so.

Q. Is this latest statistical finding of yours the most conspicuous piece of proof we've had on the relationship between smoking and a heart condition?

A. Statistically, this is the only direct proof I know of. The idea that smoking is dangerous to somebody who has had a heart attack, I think, has been widely accepted by the medical profession. But there was no previous statistical proof of it.

Q. So that your findings are important and significant evidence in relation to heart conditions as much as they are significant evidence in relation to cancer?

A. Oh, the heart findings are at least as interesting as the cancer findings.

Q. What is your theory as to that?

A. Because many more deaths are involved—well over half the total number of deaths were related to coronary heart disease. Let me say it this way: The relative effect was not as great in heart as in cancer—that is, the chances of somebody dying of a coronary attack was increased 95 percent by heavy cigarette smoking. The chances of dying of cancer were increased by 156 percent.

Q. But they are both pretty big so far as the layman is concerned—

A. Yes, they certainly are.

Q. So that actually your findings say, do they not, that a greater number of people actually die as a result of cigarette smoking in its association with heart conditions than the number of people who die in the association of cancer to cigarette smoking?

A. Oh, yes.

Q. Therefore, in order to provide some corrective or some means of eliminating the deleterious substance from cigarette smoking, it would mean that far more lives would be saved if we could find the secret of that substance in so far as heart conditions are concerned than would be the case with respect to cancer?

A. I think that is almost certainly true, yes. Probably removing all the nicotine would be more important than anything else.

Q. Could cigarettes give pleasure to the person who does the smoking if the nicotine were removed completely?

A. I have grave doubts myself, but I think that would have to be tried and seen. It would be like taking caffeine out of coffee.

Q. Necessity is the mother of invention—they might find a way to do it, though—

A. Oh, yes! Well, I hope they do. I am not against cigarette smoking if it can be made safe. I hope the tobacco companies can find a solution.

Q. Then nicotine is probably the dangerous substance?

A. For heart there is a great deal of evidence that it is nicotine. Now, we can't rule out the possibility that it's carbon monoxide, but it certainly appears that it's nicotine. There are two effects—the increasing heart rate and increasing blood pressure, and the constriction of small blood vessels—which are due, as far as we can make out, entirely to nicotine.

Q. What about the tars?

A. Well, there has been a lot of discussion about the word "tar." People have made the distinction between the word "tar" and the word "nicotine." Actually, when experimental workers talk about "tar," the word merely means a mixture of substances—for example, material that can be collected by the condensation of cigarette smoke. It's not a scientific term. It doesn't identify any particular substance—it simply means a mixture of substances.

Q. Does it make any difference whether a person inhales or not?

A. We did not ask that question of the men we studied because many people inhale unknowingly and could not have answered the question correctly. Therefore,

THE IMPROVEMENT ERA

we had no direct statistical information on that. It would be my guess that inhaling is more dangerous than not inhaling.

Q. You spoke of carbon monoxide generated by cigarette smoking. Does that suggest that the other places where the human being inhales carbon monoxide might be worth looking into?

A. The subject has been studied very intensively by the Public Health Service and other groups. Precautions are taken in factories to avoid carbon-monoxide poisoning. Long tunnels are well ventilated to avoid the danger.

Q. What about carbon-monoxide exhaust from automobiles?

A. That is very dangerous in any closed space. Some people are killed by that as they run their car in the garage.

Q. Is there anything in your studies that suggests that perhaps in other than closed spaces there may be dangers from carbon-monoxide exhaust?

A. I doubt if there is any danger in open spaces.

Q. What do you think a heavy smoker should do under all these circumstances? Is it wise to cut down on his smoking, or give it up altogether?

A. Well, I can tell you what I've done—I've switched to a pipe.

Q. That would be your own apprehension, but when you are giving advice to others, what kind of advice would you give—based on the study?

A. If somebody asked my advice, I'd suggest that he didn't smoke.

Q. At all, or not heavily?

A. I would say it would be better for him not to smoke at all, but smoking heavily is worse.

Q. A pipe is less dangerous than a cigarette?

A. There is no doubt but that pipe and cigar smoking are less dangerous than cigarettes.

Q. Well, women don't smoke pipes and cigars—

A. Some do—at least in Denmark.

Q. Is there any way of knowing whether the effects upon women smokers are the same as upon male smokers?

A. We have no statistical evidence on the subject.

Q. Is there anything in previous statistical evidence as to the death rate from lung cancer being the same among women as among men?

A. The death rates from lung cancer are considerably less among women than among men.

Q. What about the deaths from heart disease among women compared to men? Are they less or more?

A. The death rates from diseases of the coronary arteries are lower among women than among men.

Q. And you would have to get a brand-new set of statistics in order to know about women in relation to smoking?

A. Yes. Our study had to do only with men in certain age groups.

Q. One lady who is a heavy smoker said to me this morning, "Well, I think that when you get to be between the ages of 50 and 69, you're due to die anyway!"—

A. Well, if she wants to take that attitude, of course that's one thing. I've heard several people make that comment. But if that's their attitude, I think we might as well stop wasting money on medical research altogether.

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Q. Some people won't agree, of course—

A. Yes, some people want to live. I've heard many young people say, "By the time I get to be 50, it doesn't matter." But I don't hear many people around 50 saying that—or at 60 and at 70.

WHAT FILTERS MIGHT DO—

Q. Do you have any evidence that shows that persons who use a filter-tip cigarette are perhaps less susceptible to adverse effects from smoking than others?

A. We have no information on that.

Q. What is your guess as to that?

A. I hate to make a guess on it.

Q. Well, does the filter actually exclude the nicotine?

A. I believe that a filter could be made which would exclude all the nicotine and all the tar. But I am not sure whether anybody would want to smoke a cigarette if absolutely all of these materials were removed from the smoke. The problem is to get a filter that lets through the good taste part—what we want to smoke for—and cuts down the danger.

Q. Why would a pipe be less dangerous than a cigarette? You get nicotine out of that, too, don't you?

A. All that I know is that the death rates were a lot lower. Beyond that I can only guess. What happens is that there's a lot of condensation in the pipe stem. You know, almost all pipes have condensers in them, and even if they don't, the smoke condenses in the stem. Another thing is that I'm certainly under the strong impression that relatively few regular pipe smokers inhale, whereas a great many cigarette smokers do. Another thing is that there's a different type of tobacco used for pipe smoking than for cigarettes and a different additive.

Q. What about cigars in the same way? This may revive cigar smoking—

A. I think it well could.

Q. Why, though, wouldn't the cigar be just as harmful? You have the actual tobacco in your mouth there—

A. Because there were relatively a small number of pipe and cigar smokers in the sample, we do not have as much information on these two types of smoking as we have on cigarette smoking.

The figures give the impression that pipe and cigar smoking may be related to some types of cancer. We hope to have more reliable information on this within a year or two, but until that time I would not want to make any definite statements on pipe and cigar smoking.

Q. Don't some people get cancer of the mouth from cigars?

A. I would think that is quite possible. But, then, cancer of the mouth is a much rarer disease than lung cancer among smokers and nonsmokers alike.

Q. Is there anything in your study to show whether people inhale or do not inhale cigars?

A. We have no information in our study concerning inhalation.

Q. What about chewing tobacco used by some farmers and workers? Is that touched upon in your studies?

A. No, we did not study it.

Q. Is there any evidence on that subject?

A. There was a study made some time ago. A report was published by one of the hospitals in New York

(Continued on following page)

U. S.—A Nation of Smokers

The average American, 15 or over—

IN 1920, smoked 630 cigarettes, or 31½ packages



IN 1953, smoked 3,500 cigarettes, or 175 packages



INCREASE: 456%

SOURCE: AMERICAN CANCER SOCIETY

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Does Smoking Shorten Life?

(Continued from preceding page)

on the subject that seemed to show that chewing tobacco did have a bad effect and did have a relationship with cancer of the mouth. I want to make it clear, however, that that was not my work. So far as our study is concerned, we have no data on it.

Q. What other diseases besides cancer and heart disease did your statistical studies show had a relationship to heavy smoking?

A. There's not enough evidence to make any statement concerning other diseases, either positive or negative—not even a real hint.

22,000 VOLUNTEERS—

Q. Who did all this work?

A. Twenty-two thousand volunteer researchers of the American Cancer Society collected the smoking histories and have twice traced and reported on the status of men. They did a magnificent job. The study could not have been done without the hard work of personnel in the divisions of the Society and the co-operation of health departments and doctors who provided us with information on causes of death. Dr. Daniel Horn and I analyzed the data, with Laurence Garfinkel and Mrs. Constance Percy.

Q. But what you did was to separate those who didn't smoke from those who did smoke. Is that right?

A. That's correct.

Q. And you found that the results among those who did smoke showed a heavier death rate from cancer and heart diseases than occurred among the people who didn't smoke?

A. That is correct.

As we stated very carefully in the paper before the American Medical Association, we have very little de-

tailed information on sites of cancer other than the lung cancer. We have an analysis for a combination of all sites other than lung cancer, but we don't have a detailed analysis by sites.

Q. That's another field of research and analysis which lies ahead, then?

A. It will require a longer time to follow up these subjects.

The total death rate from cancer, all sites combined, was about two and one-half times as high in people who smoked cigarettes heavily as in people who had never smoked. By "heavily," I mean a pack or more a day. We split out the lung-cancer death cases, and we found that the lung-cancer group accounted for 167 out of a total of 844 cancer deaths. Everything else lumped together accounted for the rest. But there weren't enough cases of any one particular site to be able to tell what sites were involved with any surety. In another year, we'll know.

Q. You mean the type of cancer?

A. Yes. We certainly tried to imply in the paper, when we said "cause and effect," that in our opinion it is proven beyond any reasonable doubt for lung cancer. Now we are not sure what other sites are involved. Some are, but we are not quite sure which ones.

Q. How about stomach?

A. We're not dead certain.

187,766 SUBJECTS—

Q. Your statistical findings must have taken into account a large number of people—approximately how many?

A. 187,766.

Q. How many of those people didn't smoke at all?

A. The total number who said that they had never smoked was 32,381. Now, let me tell you our definition of "never smoked." The definition was that they

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had never smoked more than five or 10 cigars in their lives or a few pipefuls of tobacco or had never smoked more than a pack or two of cigarettes in their whole lives. Almost everybody has taken a puff once.

That was our definition—people who had never done more than try it a few times.

Q. Then how many smoked occasionally?

A. 11,710—that's the lifetime history—taking a cigar maybe once a week at a poker game, and that sort of thing.

Q. That's in addition to the 32,381?

A. That's right.

Q. So you've got about 44,000. Now, what is the other 143,000?

A. Now, that will require a little explanation. We had a smoking questionnaire. The first question was, "Have you ever smoked at any time during your life—yes or no?" Then, if they said "Yes," that they have smoked, for each type of smoking we asked them their present smoking habits—that is, for cigarettes, whether or not they are currently smoking, and in what amount. Then we asked them about the past history of their cigarette smoking—how long they had smoked cigarettes and any particular amount and for any particular length of time.

We asked the same questions with regard to cigar smoking and pipe smoking. When we made an analysis, we first classified the men according to their lifetime history, irrespective of what they were doing at the time they were questioned.

The groups we classified were: "Never smoked," and "Smoked but occasionally only."

All the rest of them were put in a group "smoked regularly." By "regularly" we mean every day, during an appreciable period of time. Then we classified these by cigars only, pipe only, cigars and pipe, cigarettes only, cigarettes and cigars, cigarettes and pipes, and

all three types, cigarettes, cigars and pipes—in other words, by each of the combinations of regular smoking.

Now I will give you the number of cases we had in each.

63,764 CIGARETTE SMOKERS—

Q. Well, I think it would be interesting to find out how many just smoked cigarettes alone regularly—

A. Lifetime history of the number of people who smoked cigarettes only and have never smoked any other type regularly was 63,764. That is the over-all figure for all age groups combined. Considering all the men between the age of 50 and 70, of the total of 187,766, there were 63,764—or about 34 percent—who had smoked cigarettes regularly at some time during their lives and had never smoked cigars or pipes regularly.

But let me tell you something about that. The percentage of people who had that type of history varied tremendously in the different age groups. Let me read you the percentage figures in each five-year age group.

In age group 50 to 54, the total number of people in the sample was 60,973. Of those, 26,365 had smoked cigarettes regularly and no other type. That is 43.2 percent in age group 50 to 54. In age group 55 to 59, it was 35.5 percent. In age group 60 to 64, it was 27.8 percent, and in age group 65 to 69, it was 20.3 percent.

It shows something that's a combination of two factors, probably. Since cigarette smokers have a much higher death rate than people who do not smoke, the percentage of cigarette smokers would go down with age.

Q. Why would it go down with age?

A. Well, suppose you have 100 people. Half of them

(Continued on following page)

DEATH RATES – Smokers and Nonsmokers

Among heavy cigarette smokers — men aged 50 through 69 —
covered by the American Cancer Society survey:

THE EXPECTED NUMBER of deaths* was 426



THE ACTUAL NUMBER of deaths was 745



SO actual deaths exceeded expected deaths by 319

QUESTION:

Did smoking contribute to the causes of these

319
deaths?

*If they had died at the same rate as men who never smoked.

Does Smoking Shorten Life?

(Continued from preceding page)

take a certain drug "A" and the other half don't. But of those who take drug "A," half die within a year, and of those who don't take it, only 10 die. At the end of the year you are going to have a higher percentage of people left who did not take the drug.

Q. I see what you mean. But what I was going to ask you is, that among these people who smoked cigarettes only, did you find that they had a higher death rate—whether you take it between the years 50 and 69 or any other period—did they have a higher death rate than persons who smoked cigarettes and cigars and pipes?

A. Yes, they did.

Q. Indicating that the fewer cigarettes they smoked, and the more of something else, the greater their chances of longevity? Is that a proper inference from your statistics?

A. That at least partially accounts for the findings. However, I doubt that it fully accounts for the findings. Smoking habits have been changed.

Let me read you some figures and I think you can draw your own conclusions. Now first I am going to read you figures for each of the four age groups—first, the rate for people who have never smoked, that is, the death rate per 100,000. Then I am going to give you the figure for people who smoked cigarettes only, and then I am going to give it to you for people who smoked cigarettes and/or cigars and pipes—that is, cigarettes plus another type.

In the age group 50 to 54, we had 9,170 people who had never smoked anything at any time. Of those 91 died. Dividing 91 deaths by the total of 9,170 gives a death rate of 992 per 100,000.

Now let us take the people who smoked cigarettes regularly and never smoked cigars or pipes regularly—and I do want to emphasize that this group of "cigarettes only" includes people who smoked cigarettes about a half a pack a day for, say, a year, 20 years ago.

In this same age group—50 to 54—for those who smoked cigarettes regularly at some time during their lives and never smoked either cigars or pipes regularly, the death rate was 1,635 per 100,000 as compared with a death rate of 992 per 100,000 for the nonsmokers.

For those who smoked cigarettes regularly at some time and also smoked some other type regularly, the rate was 1,513 per 100,000. Now, by and large, the people who have smoked both cigarettes and pipes haven't smoked cigarettes as much as people who have only smoked cigarettes.

Now here are the same figures per 100,000 in age group 55 to 59. For "never smoked," 1,729. For "cigarettes only" it was 2,773. For cigarettes and pipes or cigars or all three, it was 2,206.

Now we are taking the death rates in the age group 60 to 64. Never smoked, 2,145. Cigarettes only, 4,322. Cigarettes and other, 3,533.

Now, in the age group 65 to 69, for "never smoked," the death rate was 4,470. For "cigarettes only," it was 5,790. For "cigarettes and other," it was 5,073.

Q. Now those that you have read are people who died in that group per 100,000?

A. Yes, it's death rate per 100,000.

Now I'm going to give you some totally different figures and these will be numbers and not rates.

I am reading from the chart which is labeled: "Effect of smoking one pack of cigarettes or more a day."

Of people in our sample who smoked one pack of cigarettes or more a day, a total of 745 died. If they had died at exactly the same rate as people who never smoked, then only 426 would have died. In other words, there were an additional 319 deaths in that group which can be attributed to heavy cigarette smoking.

The best summary statement I have is what I said to the American Medical Association.

Having found a high association between death rates and regular cigarette smoking, we were interested to know the degree to which the two most important diseases were involved.

We computed the number of deaths in each category of smoking which would have occurred if the men who smoked that amount had died at exactly the same rate as people who never smoked. We call those "expected" deaths—that is, how many deaths you would have expected to occur out of this many men, if the men had never smoked.

We summarized the results of this comparison from men who were currently smoking a pack or more of cigarettes a day at the time they were questioned. As shown on our chart, only 426 men would have died out of this group, if they had been subject to exactly the same death rate as men who never smoked. Actually, 745 men died who were smoking one pack or more of cigarettes a day at the time they were questioned. This was 319 more deaths than expected, or an additional 75 percent.

The thing we wanted to do was to see the excess by diseases. Now, out of the 745 deaths among men who smoked a pack of cigarettes or more a day, 334 died of diseases of the coronary arteries. Only 171 would have died of this cause if their rates had been exactly the same as the men who never smoked. In other words, there were 163 extra deaths from coronary diseases as a result of smoking one pack or more of cigarettes a day.

Again, of the 745 total deaths which occurred in this group, 161 of the men died of cancer. Only 63 would have died of cancer if their cancer death rates had been the same as it is for men who have never smoked. This is an excess of 98, which is 2.55 times as high as men who never smoked.

Of course, some of the men died of causes other than cancer and diseases of the coronary arteries. For simplicity, I have not shown this on our chart. In the report, however, we have given the full figures. I have merely given a brief summary statement here.

Q. Would that affect the validity of your sample?

A. No.

Q. Among the people who didn't smoke, there were deaths from both cancer and heart diseases, weren't there?

A. Oh, yes.

Q. And were those deaths—that is, the people in your sample who didn't smoke—were the percentages of those who died from cancer and who died from heart disease comparable to what is supposed to be

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the normal death rate from cancer and normal death rate from heart diseases these days?

A. The death rates were a little lower than reported national figures for a comparable period of time. Death rates, as ordinarily reported by custom, are death rates per 100,000 people per year. Now this follow-up period covered by the sample was more than a year, so these figures are not strictly comparable to ordinary death rates.

WHY DEATH RATES VARY—

Q. Were they higher or lower?

A. They are lower than comparable figures for several reasons. The covered period is somewhat over 18 months. We covered two summers and one winter. The death rates in the summer are lower than they are in the winter. Besides that, we didn't question any people who were on their death bed at the time the study started. Therefore, the rates are a little lower in the first part of the sample—the over-all is lower. So what we did was to make a separate analysis for each of three six-month periods but the relationships are the same. We were afraid that that factor might possibly introduce a bias, so we checked on it.

Q. In other words, your conclusion is that among people who don't smoke, your figures show relatively the same death rate as would be recorded in the general death rates?

A. Oh, no—in the general death rates, remember, most people do smoke.

Q. What I meant was that the general death rate from cancer in the United States is supposed to be statistically some figure—and I am now trying to find out whether your sample corresponded with what was generally known to be the death rate from cancer—

A. No, these are a bit lower.

Q. Your figures are a bit lower?

A. Yes, for this reason: Of those people who are going to die of cancer tomorrow, most of them are dying today—if you know what I mean. We didn't question people who were dying. Therefore, the death rates during the first few months of this study were way lower than the general-population death rate. They then picked up, and in the latter part of the study they are not far from the same.

Q. The point I was trying to make was whether someone would say, "Well, you found out in your study of 187,000 people that more people died of cancer than is normally found. You just concentrated on a group and found more of them who died. But that many people don't usually die of cancer." So they might attack your findings. Your point is that, if anything, your estimates were lower?

A. Oh, yes, they're lower.

Q. So that there can be no question about the fact that in the population, for every 100,000, comparable figures are given for people who die of cancer?

A. The percentage of cancer in the total deaths was just about the same as the national figures—not exactly. Death rates for cancer vary in different sections of the United States.

Q. And it varies with the seasons, too?

A. Death rates vary with the seasons, and, as I said a moment ago, we had two summers and only one

winter covering the period of our study. We were aware of and worried about that as a possible cause of difficulty. Therefore, we made an analysis of the material for the first six months, the second six months, and the third six months. The results in relation to smoking are essentially the same in all of them.

For some peculiar reason, we found a somewhat higher relationship with smoking in winter than in summer.

WATCHING FOR CANCER—

Q. Is there any simple test to find out whether a person has lung cancer?

A. There is no simple test, no. It can often, though not always, be found by X ray. Or there are various diagnostic techniques. That's a rather complicated subject.

Q. Are there symptoms, things that people should watch for?

A. Primarily, a severe cough. By the time there is pain in the chest, it is usually pretty far advanced.

Q. Would a heavy cough in itself be a symptom?

A. It can be a symptom, but not necessarily a symptom.

Q. People who have smoked for a long time will begin to wonder about this now—

A. Yes, and there's one remark I'd like to make concerning this whole affair. I have said a "cause-and-effect relationship." I want to make myself very clear on that. What I'm saying is that, in my opinion, cigarette smoking causes an increase in death rates from these two diseases. That does not say what the mechanism is. I am certainly not saying that it's the only cause of these diseases. Far from it!

If I had to guess the mechanism on heart disease, I'd say that it's probably something like this: If a man has, shall we say, a difficulty with his heart, he may live perfectly well for many, many years if he doesn't overexert himself. But if a man is on the point of a coronary attack, and he runs upstairs, it may kill him. See what I mean? My best guess on this is that in heart disease the smoking simply adds one extra strain to the heart. It reduces the efficiency of the mechanism and at the same time puts an additional pressure on the mechanism.

Q. How would you use your theory with respect to cancer on that?

A. I think the mechanism there is totally different. It's a different matter altogether.

Q. It's an irritation of the tissues?

A. I think the word "irritation" is always being used, and it practically amounts to the same thing as saying, "I don't know." It's like saying it's "tar" in tobacco that causes cancer—and the specific agent in the tar is unknown.

Q. You don't know what the causes of the cancer are and so you can't tell—is that it?

A. Yes. I think that's just a word—to say "irritation."

Q. Going back to lung cancer, you spoke of a cough. Do you mean chronic cough?

A. Yes.

Q. You don't mean a heavy cough that somebody gets once in a while? Or is that the first serious sign?

A. It could be. I suggest that you ask a physician about the best way to diagnose lung cancer. I am a biologist and statistician, not a physician.

SOMETHING to be SURE OF

by MARYHALE WOOLSEY

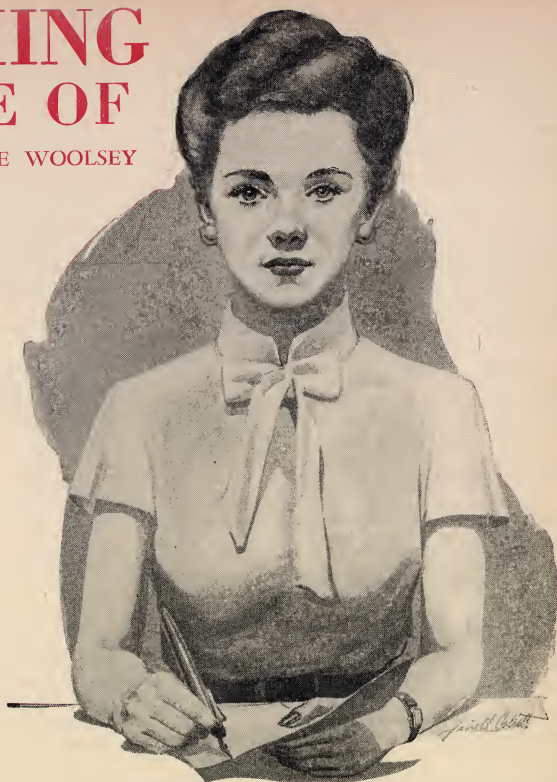
SHE HAD written, "Darling Craig"—and nothing more in a quarter-hour of staring at the blank paper. Restlessly Peggy turned off her desk lamp and stood up, turning towards her window. Crossing the room she paused a moment to see her reflection in the closet-door mirror: a slim girl in swirly skirt and white blouse, light-gold hair roughened by her furrowing fingers, hazel eyes darkened, and face taut with discontent. At the dormer she dropped into the cushioned seat and lifted her eyes to the rim of the mountain, a faint pinky line in sunset afterglow. The twilight was heavenly blue; stars were blinking in the sky, and below them rows of city lights twinkled against the mountainside's dark bulk.

The lights of Windsor Heights! Peggy's eyes sought the small triangle that marked Chapman Circle, where the handsome new house was, which she should have been living in now, except for a twist of fate! Another family lived there instead, knowing the joyful pride the Francises had been cheated out of—cheated by life!

How many hours she had sat here at this window, dreaming and planning! Her temple marriage, her wedding reception—standing proudly with Craig in the spacious living room.

But now the reception would have to be very quiet, very simple, here in this shabby old house. Peggy could imagine the words in the society columns; austere, careful words, with dignity, but telling nothing of the disappointments.

Craig—his letter lay on the desk, read and re-read till it was ragged and soiled from handling—hadn't seemed to think it was important. "After our marriage in the temple, our wedding reception, my sweet, would be lovely if it had to be in a cellar. The important things are, that we love each other very much, and that we must help take care of your father so he'll be with us for a



She had written, "Darling Craig"—and nothing more in a quarter-hour of staring at the blank paper.

long, long time. We'll be wanting his advice on lots of problems the next twenty or fifty years. Tell him that, Peggy."

She had told Dad, and his tired eyes had lightened. "What a boy!" he'd said, his hand affectionately on Peggy's shoulder. "One thing's sure, Peg—you'll be all right, with Craig. He's a whole lot of all right; you can be sure of that."

She had kissed him and hurried away before her welling tears could spill over. She was inclined to doubt if you could ever be sure of *anything*! After what was happening to the Francis family—

Nobody could have been "surer" of anything than they'd been. They'd had a right to be sure—according to all the rules the books told about. Careful planning—years of working, managing, saving, waiting—realization at hand—and then all, *every-*

thing—ruined! After all your efforts to achieve your heart's desire—and life could just rise up and smack you down, any old minute!

That awful minute of Daddy's heart attack. . . .

Right in the middle of breakfast. They'd been hilariously planning how to divide up the family car that evening.

But all at once Daddy had made a queer sound, a sort of broken word, and slumped in his chair—and everything had become confusion, hurrying, and fear. Anxious waiting for the doctor, tense hours at the hospital! Plans hastily changed—days of uncertainty!

He had come home again, but not whole and energetic as before. He must "take things easy—for as long as you want to live," Dr. West had said significantly.

The new home, naturally, was the
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first relinquishment. There had been a very lucky sale, for cash—an amount that had seemed like a fortune, until after the “ways and means” session Mums called, the night before Dad was to come home.

Madge wasn't there that evening; she had left the day before for San Francisco, with her father and mother, to go to operas and theaters and “do the town” in ways the Wyatts were accustomed to. Hal's brown eyes were somber, his mouth unsmiling. Peggy wondered: was he so worried about Dad?—or was it—*Madge?* Peggy knew Mums had felt dubious when Hal fell in love with the gay, spoiled daughter of the wealthy Wyatts. How must he feel, now, having her go on this holiday which he could not have provided?

But when Mums got them started writing columns of figures on the pads of paper she had passed to them, Peggy forgot Hal's problems and Madge's, and started worrying about the Francis family in general. Mums was explaining their need to cut expenses every possible way and being careful not to complain because Daddy must not be worried or upset. “We can solve our problems if we determine to,” Mums said.

They sat stunned over the lists and figures. Food, gas, and electricity, telephone, repairs the house needed, clothes! Elaine's dancing lessons, voice lessons, costumes! Ken's college expenses starting in the fall—tuition, books, special fees! All at once the new tennis things Ken wanted, Elaine's spring coat, car maintenance, Mums' needed dental work—all became formidable to think about. Peggy's salary, which heretofore she had been spending happily on herself and her trousseau, seemed both insignificant and huge. Huge, suddenly denied to her; insignificant, in proportion to the family's habitual expenses. The picture was a frightening one.

Hal—could he help? His job in the airlines office paid well, but Madge had never known limitations, economizing.

Out of a deepening gloom, Hal spoke another blow: “And at a time like this, I get my service call. Not that we weren't expecting it! Gosh—”

There had been a heavy silence. Then Mums said, “Well, let's all think about it and come up with ideas. One thing's sure—what has to be done, this family can do!” A



fierce pride shone in her eyes. “Daddy is worth keeping, you know.”

Chins came up making, as Ken remarked, “Such a circle of bulldog faces!”—setting them all to laughing. Shakily, it had to be admitted; and in Mums' and Hal's soft brown eyes there had been suspicious glints. Peggy blinked fast to keep her own tears in check, especially when she looked at Kennie, the baby brother, her pet. His college years—he'd be remembering the gala plenteousness of Hal's, by comparison.

That had been the first night Peggy wept in the dark window seat, watching the distant lights and thinking about their symbolism: shining goals you strive for, only to learn at last that they will never be yours. Why plan anything, then?

I'll put off getting married, she decided. I'll have to. Kennie needs my help, and Elaine does, too; she mustn't have to change her plans, after all her hard work! The “family star” must have her chance to shine, as Elaine is sure to—

There it was again: “Sure”—*question mark!* The only thing you can really be sure of, Peggy decided, is that there's not a thing in the world you can be sure of!

What could Peggy and Craig be sure of? The year of Craig's internship—with Peggy working in some strange city so she could be near him. Then, probably, the service... they always need doctors, the fine strong young doctors like Craig!

One year might be all they'd ever have. How could she give it up? But what kind of sister could walk out on a family like hers? How would Craig take it? There are so many attractive girls—girls who

wouldn't have to ask him to wait. Could she be sure even of Craig's love and loyalty? After all, there were marriages all around, breaking up although they had been entered into with confidence and certainty. Didn't those prove you could never be sure?

She announced her decision at breakfast the next morning, and met a storm of protest.

“No, you don't—not sacrificing Craig's hopes to our family difficulties!” Hal exclaimed. “That's out. Not that you're not a swell kid to offer it. Now turn on the lights in those amber orbs of yours, Peg,” he ordered, grinning at her over a big bowl of corn flakes.

“The thing for me,” Ken said stoutly, “is to get a job. Plenty of fellows get along without going to college.”

“Not when their sights are on a science profession,” Peggy reminded him. “You'd be like Uncle Thad—feeling cheated and frustrated all your life. We'll find a better way than that.” *We hope!* she added silently.

Mums said gently, “No one is to make any decisions hastily. That, I insist on. We'll consider ideas together, and decide together.”

“Like a ball team—huh?” Ken's head jerked up, tumbling a lock of red-brown hair over his forehead. He smacked it back determinedly. “Get it, kids? We're a team—savvy?”

Craig's letter came that day. The one Peggy had not answered, except for small evasive notes—the one which now was lying on her desk next to a blank sheet of paper.

Things were working out, of course. Ken had an after-school job with an

(Continued on following page)

SOMETHING TO BE SURE OF

(Continued from preceding page)

industrial chemicals firm; during the summer he'd work full time. "And after classes in the fall, again. I'm learning things, too—and I like it this way!" Elaine had started teaching beginning classes in tap and acrobatic dancing. "It'll help out till something better comes along," she'd said with a mysterious cheerfulness. An act? Peggy wondered.

Oh, the Francis family would get by all right—on Fourth Street, among the shabby old houses with their obvious remodelings and modernizations, their cramped lawns and overgrown trees and shrubs. But was it worth the struggle, when you couldn't have what you really wanted?

Daddy didn't know the new developments yet, beyond the selling of the new house. Maybe he had given up, ceased to care about what happened!

The blueness had deepened to rich sapphire. Peggy had dreamed away the twilight, watching those lights—so near-looking tonight, but so distant in fact that now she could imagine no bridging of the space between Fourth Street and Windsor Heights. She stood up suddenly and jerked the curtains across the window. I'm feeling sorry for *myself*, she thought. The others don't seem to mind half as much as I do!

What of Mums? She needs relaxing! All at once Peggy was conscience-stricken. Mums had looked so tired at dinner. She needed an evening out—that Crosby musical; Bing was Mums' favorite. Maybe Dad wouldn't mind being alone the little time before Elaine and Ken would be home. Peggy looked into her purse. Yes, she'd do it. She turned on the dressing-table lamps, brushed up her curls, freshened her lipstick, slipped into a red wool dress with a slimming gold mesh cinch-belt, and went downstairs.

Mums was sewing, in her old rocking chair by the bridge lamp, whose small island of light centered on a heap of scarlet satin in her lap. Her hands moved swiftly, the needle flashed tiny bright gleams. Pretty, Mums was! Hair glinting goldenly, skin so clear, young-looking . . . especially in that old sapphire velvet robe. (It must be ages old—but Daddy likes it, so.) Peggy stood on the lowest step to admire her.

"Hello, dear." Mums looked up and paused in her stitching. "Need something?"

"Just—you. Looking so pretty and sweet as you do now," Peggy said, feeling a sudden rush of affection.

"Why—thank you, Peggy." Mums dimpled, then with a demure smile she asked, "And now what can I do for you?"

They laughed together. Then Peggy said, "Let me take you to see Bing at the Richmond. You've stayed in so long, Mums."

"I might—" Mums began, and stopped, her eyes turning to the door beyond the stairs. Peggy turned, too, and saw Daddy standing there.

"Sit still, Jessie," he said. "You look good, sitting there. I heard you laughing—it sounded so good I had to come out." He eased himself onto the sofa. "How's my girl Peg? And where is everyone else? House so still—in fact, it has been ever since I came home. Not natural, is it?"

"Pop needs to sleep; we kids all creep," Peggy giggled.

"But do I have to have a muffler on your lives?" he demanded. Doesn't Ken have his gang around, anymore? And Elaine's crowd—"

"It hasn't hurt any of us," Mums said, "to give you a little extra peace and quiet for awhile. Are you hungry, Russ? Can—"

"Sit still—I like to look at you as you are. What's that you're making?"

"Dancing-skirt for Elaine." Mums held it up.

"Pretty. Laney looks wonderful in red. Especially wonderful, I mean. Any color looks wonderful with our Laney in it, doesn't it?"

Peggy sat down, smiling. No movie tonight.

"Gosh, I must have had a good sleep," Daddy said. "I feel almost like doing some work, for a change. Any chores waiting around?"

"Plenty," Mums said, "but they can wait a little longer. Would you like to—oh, play Chinese checkers, maybe? We haven't, for ages. This—" folding the scarlet satin—"isn't a rush order. Peggy, you'd play, wouldn't you?"

"Of course. I'll set up the table." She brought it to the sofa-side, while Mums piled cushions behind Dad's back. They were just settled, when the front door burst open and Ken

and Elaine came in, noisily, excitement in their faces. They stopped short, with quick looks at each other. "Well—Daddy! Hello!" Elaine said. And Ken said, "My Pops—big as life and twice as good-looking. Hey—I want in on this game!"

"Me, too!" Elaine exclaimed. "It's been ages since we had a family game." She dived into the hall closet for extra chairs.

"I was thinking that," Dad murmured. "Jessie, how 'long has it been?"

"Too long," she replied softly, a shadow crossing her face. She's thinking how nearly we came to *never* having one again, Peggy thought. What's Elaine so excited over, she's holding back? Hal should be here, too, her thoughts went on, and she began to telephatize whimsically: Hal, come over—Hal come over!

She giggled hysterically when Hal opened the door. Madge was with him, beautiful in a fleecy coat the color of lilacs and a small, expensive-looking flower-petal hat.

"Don't stop playing, please don't," Madge begged. "We'll look on—"

"Till next round," Hal put in. "Then we'll be in."

They played and talked, and time sped. At last Madge exclaimed, "Oh, this is fun! You know, I'm just beginning to realize how wonderful a family is! Hal's been telling me all about how you're working everything out, so—togetherly! He's proud of all of you—"

Hal tried to cover for her, "Of course we are—"

With a sudden weary limpness, Dad leaned back into his cushions and looked all around with a sober quiet gaze. "How are we making out, anyway?" he asked. "I've wanted to know but—I've been half afraid to ask. Not knowing when I'll be able to tackle things again."

"Daddy! You were supposed to be—" Peggy's words were lost in the rush of words from everybody else.

" . . . And the most wonderful of all," Elaine was saying when finally they let her take the lead, "happened today—I mean, the news came today. Madame Lucie got me a scholarship at Mandell's. But it's more than just

(Continued on page 744)

THE IMPROVEMENT ERA



Eighty-four Percent of Girls Receive Awards

IT was a thrilling and long-to-be-remembered evening of June 20 for the members of North Ogden First Ward when fifty-six lovely girls received their individual awards. Bishop Grant Alder, without whose co-operation this program could not have been successful, presented each girl whose attendance was one hundred percent with a Book of Mormon; those with averages between ninety-four and ninety-nine received small copies of the Book of Mormon.

Sister Mildred R. Stewart, president of the YW MIA of the Ben Lomond Stake, states: "This ward is truly outstanding and I believe it is because they have implicit faith in their leaders and put forth every effort to follow the program. I am sure this is true in relation to the Girls' Program and is largely responsible for their success in this regard (84 percent). First of all the bishopric is back of them one hundred percent. They never fail to have the bishop's meeting with all three members of the bishopric present. The bishopric conducts the meeting, which no doubt gives it added importance. Then together, with all the leaders of the YW MIA present, they discuss carefully each inactive girl, including the borderline cases, and assign some one of the group to visit. They try to learn the interests of the girl, home conditions, anything and everything which would help in determining who might be able to reach her. Sometimes they call on stake board members to make the visits. The main thing is they never give up, and they make as many visits as necessary, but the most outstanding

feature of these meetings to me is the spirit of love in which they are conducted and the genuine and sincere interest displayed in the individual girls, both by their bishop and his counselors and their wonderful YW MIA executives and leaders."



Latter-day Saint Men Attend Conference



APPROXIMATELY one hundred LDS servicemen, investigators, and friends attended the last in a series of seven conferences for Latter-day Saints in Korea. The conference was under the supervision of Chaplain Spencer Palmer.

Four of the nine LDS chaplains serving in Korea were in attendance. Each delivered a message of hope and strength as he spoke at the conference. Chaplains Spencer Palmer and Herbert Marsh spoke during the morning session, and Chaplains Spencer Madsen and Mark Money were among the afternoon speakers. Chaplain Madsen is the supervising LDS chaplain serving in Korea.

Among the speakers at the morning session were Chaplain Darkey, senior Protestant chaplain of the Pusan area, and Chaplain Babbitt, whose close co-operation had made possible the messing and billeting facilities for all in attendance. Chaplain Babbitt welcomed the LDS group to his unit chapel.

Lieutenant Socker Lee of the Republic of Korea Navy, a recent convert, bore his strong testimony in English, and then instructed the Koreans present as

(Concluded on page 735)



HEBREW IDIOMS IN THE BOOK OF MORMON

(Continued from page 703)

occur in the Old Testament though the usual translations may make it difficult for the average reader to spot them. (Gen. 12:13, 16; I Sam. 23:10, etc.)

The idiom *bephi*, "by the mouth of," occurs in the Nephite record about fifteen times. Here are some illustrations:

And also that we may preserve unto them the words which have been spoken by the mouth of all the holy prophets, . . . (1 Nephi 3:20; italics author's.)

. . . and also many prophecies which have been spoken by the mouth of Jeremiah. (*Ibid.*, 5:13.)

Now I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah. . . . (2 Nephi 25:1.)

This idiom is certainly foreign to our manner of speaking, but is typically Nephite, that is to say, Hebrew. Notice these illustrations from the Old Testament:

To fulfil the word of the Lord by the mouth of Jeremiah, . . . (II Chron. 36:21.)

Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, . . . (*Ibid.*, 36:22.)

Another similar compound, *mippi*, "from the mouth of," will be found in the Book of Mormon six times. Three illustrations follow:

. . . Thou shalt behold that the book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew it contained the plainness of the gospel of the Lord, . . . (1 Nephi 13:24.)

And now Limhi was again filled with joy in learning from the mouth of Ammon that king Mosiah had a gift from God, . . . (Mosiah 21:28.)

Here are some Old Testament examples:

. . . and Baruch wrote from the mouth of Jeremiah all the words of the Lord, . . . (Jeremiah 36:4; see also vs. 32.)

. . . and hearkened not unto the words of Necho from the mouth of God, . . . (II Chron. 35:22.)

The common Hebrew idiom, "to open the mouth," appears in the Book of Mormon. Notice these occurrences:

And king Benjamin again opened his mouth and began to speak unto them, . . . (Mosiah 4:4.)

. . . king Lamoni did open his mouth, and said unto him: . . . (Alma 18:18.)

This manner of writing is somewhat foreign to us, but occurs in the Old Testament as these examples attest:

After this opened Job his mouth and cursed his day. (Job 3:1.)

Behold, now I have opened my mouth, my tongue hath spoken in my mouth. (*Ibid.*, 33:2.)

. . . then I opened my mouth, and spake, . . . (Daniel 10:16.)

The Hebrew idiom, "multiply exceedingly," which is not as strange to present English usage as the foregoing may be illustrated by these three examples from the Nephite record:

And we multiplied exceedingly, and spread upon the face of the land, . . . (Jarom 1:8.)

. . . for they had multiplied exceedingly and waxed great in the land. (Mosiah 2:2.)

And this church did multiply exceedingly because of iniquity, . . . (4 Nephi 1:28.)

These may be compared with the familiar examples in Genesis:

And I will make my covenant between me and thee, and I will multiply thee exceedingly. (Gen. 17:2; see vs. 20.)

. . . and they had possessions therein, and grew, and multiplied exceedingly. (Gen. 47:27.)

The Hebrew idiom, "to stiffen the neck," occurs a number of times in the Nephite record. These illustrations will suffice:

And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, . . . (2 Nephi 6:10.)

But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, . . . (*Ibid.*, 10:5; see also 25:12; 28:14; Jacob 2:13; Jarom 3; Helaman 9:21.)

The parallels in the King James Version of the Old Testament usually have the rendering "hard of neck," but some are rendered similar to the examples in the Book of Mormon:

. . . who had made him swear by God: but he stiffened his neck, . . . (II Chronicles 36:13.)

. . . but made their neck stiff, that they might not hear, . . . (Jeremiah 17:23.)

The Hebrew has an idiom, "to lift up the face," or "distinguish the face," that is used to convey meaning with respect to or showing partiality to a person. For example in Leviticus 19:15 we find the following in the Hebrew text:

. . . thou shalt not lift up the faces of the poor. . . .

This expression is rendered by the Authorized Version:

. . . thou shalt not respect the person of the poor, . . .

The meaning of this is shown by the next clause, "nor honor the person of the mighty," . . . That is to say, no partiality was to be shown.

Notice this in the Hebrew text of Deuteronomy 1:17:

Ye shall not distinguish (discern) faces in judgment; . . .

This is rendered by the Authorized Version:

Ye shall not respect persons in judgment; . . . [Here, again, no partiality was to be shown.]

That the Nephites understood this idiom may be reasonably deduced from these references:

. . . they did not send away any who were naked, or that were hungry, . . . whether out of the church or in the church, having no respect ["lifting up," or "distinguishing"] to persons ["faces"], as to those who stood in need. (Alma 1:30.)

And as many as would hear their words, unto them they did impart the word of God, without any respect ["lifting up," or "distinguishing"] of persons ["faces"], continually. (*Ibid.*, 16:14.)

. . . if not so, God is a partial ["lifter up of faces"] God, and also a changeable God, and a respecter to persons; . . . (Moroni 8:12; cf. Acts 10:34.)

One of my friends has noticed in the Book of Mormon an apparent Hebrew idiom, "to give up the ghost," which is used to express the death of a person. Let us look at it for a moment. The expression occurs three times in the Book of Mormon:

And it came to pass that when he had said these words he could say no more, and he gave up the ghost. (Jacob 7:20.)

. . . as he was about to give up the ghost, they were astonished exceedingly; . . . (*Ibid.*, 7:21.)

Yea, at the time that he [Christ] shall yield up the ghost there shall be thunders. . . . (Helaman 14:21.)

As is well known, there are parallels to these in both the Old and New Testaments. Let us examine two or three examples from the Old Testament:

. . . she hath given up the ghost; her sun is gone down. . . . (Jeremiah 15:9.)

THE IMPROVEMENT ERA

In this example the Hebrew of the words in *italics* reads literally: "She has breathed (or blown) out her soul [*nephesh*]." The same essential words (not used grammatically the same) will be found in Job 11:20.

But in other examples in the Old Testament there is a different usage of the Hebrew. Notice this one in Genesis 25:8:

Then Abraham gave up the ghost, and died in a good old age, . . . (Authorized Version.)

Here the Hebrew original of the words in *italics*, *wayyigwa*, is completely different from those in Jeremiah 15:9 given above. In contrast to the Authorized Version, this may be translated:

Then Abraham expired, and died in a good old age, . . .

It is highly probable that the Nephites used both Hebrew expressions "breathe out the soul" and "expired" in referring to the death of a person. To "give up the ghost" in old English simply means to "give up the spirit (*gast*)," that is, to die.

In this article have been presented but a few of the Hebrew idioms observed in the Book of Mormon. At a later time others may be described.

It may be appropriate at this point to make a few observations concerning the old problem of the original language of the Nephite record. These studies support the idea that the Book of Mormon was originally written in Hebrew. Most of the idioms in the book appear to be typically Hebrew idioms; there appear to be few which could be called Egyptian. To be sure there are Egyptian names in the Nephite record and other evidences that point to the fact that the Nephite historians were acquainted with the language and customs of Egypt, but the text proper shows the strong influence of Hebrew.



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NEW ZEALAND'S ONE HUNDRED YEARS

(Continued from page 712)

tion. The old sage then left the assembly and returned to his own residence, which was nearby. There for three days he was occupied in prayer, fasting, and meditation about the problem which had been presented for his solution. He was aware that the true answer would not come without prayerful meditation and without invoking divine aid. After having been thus engaged for three days, he returned to the convention and addressed his people.

"Freely translated, these were his words: 'My friends, the church for the Maori people has not yet come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit in our homes. They will learn our language and teach us the gospel in our own tongue. When they pray, they will raise their right hands.'"

Then this venerable chief dictated a covenant:

"First, this is the day of the fullness [1881]." Later in that year the LDS missionaries did come among the Maoris, coming and teaching as promised.

"Second, the year 1882," he said, "would be the year of the 'sealing' (or the year they would learn of the sealing ordinance). Third, the year 1883 will be the year of 'the honoring'—of 'great faith.'" The year 1883 was a year of great honor and great faith among the people of Ngatikahungunu, the tribe of the sage and chief, Potangaroa. Members of this tribe joined the Church of Jesus Christ in great numbers. Members of other tribes of the race also joined the Church in considerable numbers during the same year."

In 1881 Elder William M. Bromley of Springville, Utah, arrived in New Zealand for his mission. Before leaving Salt Lake City he was counseled that "the time had come to take the gospel to the Maori people."

Andrew Jensen, the late Assistant Church Historian cites these growth statistics at this time of the mission history: In 1885 there was a total Church membership in New Zealand of 1238, 1038 of whom were Maoris. At the close of 1887 the Church membership was 2573, with 2243 being Maoris.

The Book of Mormon came to the

Maori people in their own tongue in April, 1889.

At the close of the year 1897 the old Australasian Mission was closed and two separate missions formed, the Australian Mission and the New Zealand Mission.

The Doctrine & Covenants and the Pearl of Great Price were published in the Maori tongue in 1919.

Over the years many missionaries have labored among the people of New Zealand, and learned to love the gospel message and the Maori folk there as well. President Rufus K. Hardy, late member of the First Council of the Seventy, filled a mission as a young man, and returned twice to preside, before being called to be one of the General Authorities. Elder Matthew Cowley was a teen-aged missionary among them, who later returned to be their mission president, and when he was released from that calling, he was given to the entire Church as a member of the Council of the Twelve. Some of his best-loved sermons concerned the faith of his friends in the South Seas.

Over the years, the New Zealand Mission has been visited by several of the General Authorities: David O. McKay, George Albert Smith, Rufus K. Hardy, Matthew Cowley, LeGrand Richards, and others.

Missionaries and old-time members still like to tell of the visit Elder David O. McKay and his traveling companion, Elder Hugh J. Cannon, made to New Zealand in April 1921. They first visited the Kaikohe District with President George S. Taylor of the mission.

During the meeting President Taylor whispered to Elder Gordon C. Young, then a young missionary, "You tell the Saints that they are to come up and shake hands with Brother McKay, and not to greet him and Brother Cannon in their traditional fashion."

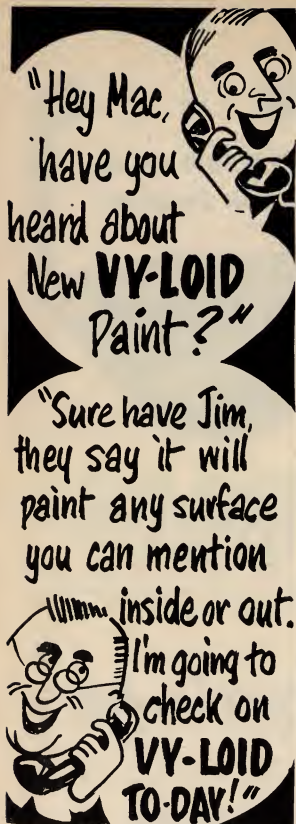
"What?" said Elder (now President) McKay, who overheard the whispering, "We desire to be greeted in the traditional fashion."

Here, as elsewhere in the mission, Elders McKay and Cannon endeared themselves to the hearts of Saints and missionaries alike as they became one with them—in their meetings, in their native (hongi) greetings, and in their festivals.

At that time there were two mis-

(Continued on page 732)

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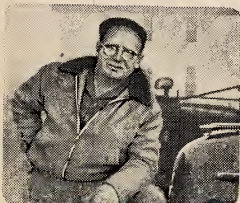
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New Zealand's One Hundred Years

(Continued from page 730)

sionaries of another church laboring among the Maoris, who were giving our missionaries some concern. One of our athletic Maori members had suggested that he be permitted to throw both these men in the river. Elder McKay talked him out of it.

It was the experience at the conference held at Puketapu, Huntly, Waikato, April 23, 1921, that has been retold around the world. Of necessity, Elder McKay had been speaking to the Maoris, throughout his tour, through an interpreter. Stewart Meha was to be his interpreter that day.

"I wish, oh, how I wish I had the power to speak to you in your own tongue, that I might tell you what is in my heart," Elder McKay began, "but since I have not the gift, I pray, and I ask you to pray, that you might have the spirit of interpretation and of discernment. . . ."

These missionaries from another church were in the large tent that was being used as a meeting place. One of them got to his feet to interrupt.

"Sit down," Elder McKay said quietly, and the man dropped to his seat.

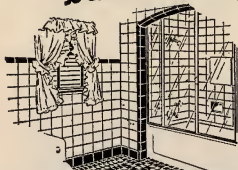
Soon, as often happens in a Maori meeting, Maori members arose, and said something. Elder McKay could not understand the tongue. Our elders could. It was directed at Stewart Meha, the interpreter: "Be quiet, Stewart, we understand without your help." In a matter of a few seconds that call was heard from all over the tent.

(Years later, President McKay recalled: "My sermon lasted forty minutes and I have never addressed a more attentive, a more respectful audience. My listeners were in perfect rapport—this I knew when I saw tears in their eyes.")

As the meeting closed, those on the stand were surprised to see this man, who had attempted to interrupt at the beginning, rushing toward Elder McKay with a look upon his face as if he were possessed with an evil spirit intent on doing Elder McKay bodily harm. Some of our elders tried to move to President McKay's assistance but were prevented from doing so by a table that had been used as a pulpit.

(Concluded on page 734)
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New Zealand's One Hundred Years

(Concluded from page 732)

In much less time than it takes to tell it, President McKay had taken the man by his wrist, and the spirit of destruction left him, and the man wilted. As our elders came up to Brother McKay the man was sobbing: "I want to see the kingdom of God established."

"Then build up, my friend," President McKay advised. "Don't tear down."

In another instant, the man's companion had come forward, and the two left the gathering.

Today about ten thousand of the seventy-five thousand Maoris are members of the Church. The Maori tongue isn't being used so much in their villages and assemblies. Only the old have their faces colorfully tattooed in the traditions that once were their fathers. These folk, many of whom claim the distinction of being fifth generation Latter-day Saints, work at their regular jobs, and should you happen to attend one of their meetings or Gold and Green Balls, you'd feel right at home there.

There has been a reshifting of missionary work, as our missionaries have again gone to the New Zealander of European extraction with the message of the gospel.

The Maori Agricultural College, originally established by the Church in 1913, but whose buildings were destroyed years ago, has been re-established, this time at a new site, and the young Maori Saints, those who are to benefit first by such a school, are helping to construct the buildings of their own making. Under Church guidance, too, the making of beautifully carved wood, a craft centuries old, is being re-learned, this time as a handicraft and hobby. The carved house at Nuhaka, Mahia, which serves the Church as a conference site and recreation center, one of the finest specimen's of carved wood in New Zealand, serves as illustrations of this article.

From every corner of the New Zealand Mission comes word of growth and development. The future looks bright in New Zealand for an even greater second century of preaching the message of the restored gospel.

THE IMPROVEMENT ERA

LDS Men Attend Conference

(Concluded from page 727)

to the purpose of the conference. This he did in his native tongue.

During the afternoon session, a message of greeting from President Hilton A. Robertson was read by Chaplain Madsen.

At the conclusion of the afternoon session, there were still added festivities. Chaplain Madsen officiated at the marriage ceremony uniting Sergeant Ito Tilo, a convert to the Church and a US serviceman of Somoan ancestry, and Song So Yun, a Korean National employed by the US Government as a secretary.

—Reported by Kimball T. Harper and Heber B. Lamb.

Southern California

MIA Conference

(Concluded from page 714)

were about fifty members of the Young Men's and Young Women's general boards. The conference was directed by Elbert R. Curtis, General Superintendent of the Young Men's Mutual Improvement Association, and Bertha S. Reeder, General President of the Young Women's Mutual Improvement Association. Co-ordinators of the conference were Elder Mark B. Ross of Glendale Stake and Bernardine Wallace of the East Los Angeles Stake.

Two sessions, the music festival Friday night and a general session Sunday morning, were held in the picturesque Hollywood Bowl. Each attracted an estimated 16,000 to 20,000 persons. Other events were held in the East Los Angeles Junior College auditorium and stadium and in chapels in the Los Angeles area.

Some 7000 young persons from all parts of Southern California took part in the various activities. Many hundreds of MIA leaders from the sixteen stakes registered for departmental work.



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On Influencing Others

Richard L. Evans

MAY we touch today upon a further thought or two concerning the effect of our ideas and attitudes on others. Fashion is one evidence of the influence that people have on other people. Just who sets the subtleties of fashion is difficult to say, but, as Benjamin Franklin observed: It seems that there are those "who, perhaps, fear less the being in hell than out of fashion"¹—and there is little reason to suppose that this feeling is strictly confined to the feminine part of the population. We all tend to follow custom more or less, to follow traditional ways. And in part at least, we also tend to follow changing fashion. There may be some unusually independent people who feel that they aren't influenced by the example of others—but all of us are influenced more than we think. And often the new things we think we need, we think we need not so much because the old ones are worn out, but because they are out of fashion. As Shakespeare said: "The fashion wears out more apparel than the man."² But fashion is just one way in which we are influenced by others. And as we are influenced by others, so also we influence others, whether we know it or not. And as we influence them, so we are responsible for the effect of our influence, whether we know it or not. We have an inescapable responsibility for the example we set and for the opinions we express before people, especially before young and impressionable people. The child who hears us make a remark, cannot always distinguish between what we are stating as unassailable truth and what we are stating purely as theory or supposition or personal opinion—or even as sarcasm, when we say one thing and mean the absolute opposite. Every person, however inconspicuous, has his weight with others, and is (in this sense, as in others also), his brother's keeper. Every child, every man, every woman, is being made and molded by what he hears, what he sees, what he senses in the acts and utterances and attitudes and innuendoes of others. Every writer, every teacher, every speaker, every friend and associate—indeed every person—is responsible for his effect on others, whether his relationships are professional or personal. As we touch the lives and minds of other men, we would well remember the words of Paul: "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak,"³—or we might add, lest it become a stumbling block to anyone at all—weak or strong—for the lives of all of us are vitally affected by the attitudes and ideas and actions and utterances of all of us. And we can no more let ideas loose without responsibility than we can let germs loose without responsibility.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 25, 1954

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¹Benjamin Franklin's *Poor Richard's Almanac* (Revised on the Air.)

²Shakespeare, *Much Ado About Nothing*.

³1 Cor. 8:9.

Vote of Confidence

(Continued from page 713)

shop was old-fashioned, Otto slow moving, unsure of himself. Retirement would be a smart move.

Crane shifted uncomfortably in the chair, trying to adjust his body. He wished the confounded clicking of the scissors would stop for a moment.

What he really wished, he knew, was to shake the figures and statistics from his mind, the picture of that graph with the lines steadily descending during past months.

So much was uncertain, he thought. Was this merely a business cycle, a phase? Given a little time could he come up with an answer to solve it? Or was he just kidding himself, crediting himself with an ability he no longer possessed?

"Your pardon, Mr. Crane—" Otto paused in his work. "I, that is—" he made a point of studying his scissors. "You may recall, Mr. Crane, I spoke to you about retiring—"

"Yes?" Crane wished he'd get on with it.

"I was wondering," Otto went on slowly, "you are a businessman. You are called upon to make important decisions. I was wondering what you thought of the idea?"

"Smart move," Crane said vaguely. "You're getting no younger. Might as well face facts, be practical."

The old man hesitated. "I thought perhaps another chair—"

"Wouldn't risk it," Crane said. "Just mean more expense."

"Yes." Otto's voice was tired. "You are right, Mr. Crane. It would mean more expense." He limped around the chair to his work cabinet, slowly wiping the comb with a towel. "I was grasping at straws, I suppose, seeking any foolish excuse to hold on to the shop."

As Otto lapsed into silence Crane returned to his own thoughts. An idea had been forming in his mind. The Hampshire mill. They could buy it outright, produce their own silk prints; he had ideas for some great new numbers. Only trouble was if it didn't pan out—

He was suddenly conscious of Otto's movement, the barber stepping deferentially aside. He felt the hand on his shoulder at the same time he saw the familiar figure in the mirror, black coat, homburg, and cane—J. B. Hasbrook, chairman of the board.

(Continued on following page)

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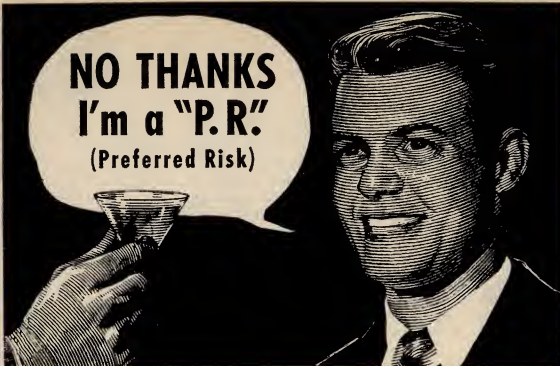
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Vote of Confidence

(Continued from preceding page)

"Lloyd, thought it was you." Hasbrook smiled into the mirror. "I'm leaving for the day; glad I found you. Just got a call from Smedley of Forbes' Textile. They're growing impatient for an answer. I arranged for a meeting tomorrow at eleven. Is that all right with you?"

"Why—yes, that's fine, J. B."

Hasbrook turned to leave, then hesitated and came back. "Just one thing more. At the last meeting we were pretty much carried away by the possibilities of this thing. I meant to speak to you about it. We wouldn't want you to be swayed by our reaction, Lloyd. You're the expert; it's your judgment we're relying on."

"In fact—" he chuckled, "sometimes I think it would be worth turning down the deal altogether just for the kick I'd get watching the hungry look on Smedley's face when one of those sensational promotion ideas of yours takes hold and the figures start climbing again. You know, boy—" he gave Crane an affectionate punch on the arm, "sometimes I think it's you, not the firm, that these boys are really angling for."

Crane made a self-deprecating remark, and when Hasbrook left, Otto came over with the steaming hot towel and laid it on his face. Crane allowed himself to settle back in the chair then and relax. They *knew* he could do it, he thought. They'd never even doubted it. And with this knowledge his own doubts left, too. Tomorrow he'd get in touch with the mill. His instincts had never failed him before; they wouldn't now. Neither would his staff, because it was in times like this that quality came to the surface.

Otto's hands were massaging him, his fingers working their magic on his face, gently, competently. . . .

Suddenly then, remembering, Crane sat up with a start. "Otto, you can't retire. You're too fine a craftsman. Too many people depend on you."

The barber was startled. "But, Mr. Crane, you said—"

"Forget what I said. I hadn't thought it out. It wouldn't take much, another chair as you suggested, a few fixtures changed to modernize the place—"

Otto said hesitantly, "And do you think perhaps a manicurist—"

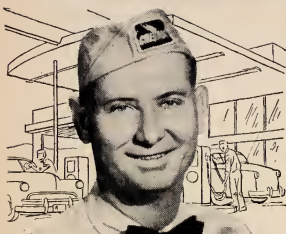
(Concluded on page 740)

THE IMPROVEMENT ERA

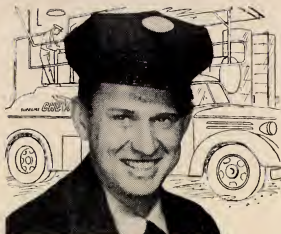


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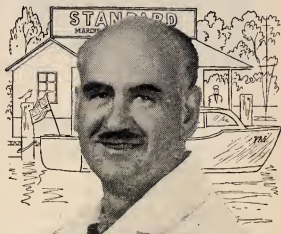
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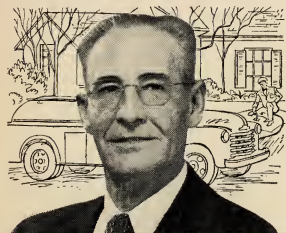


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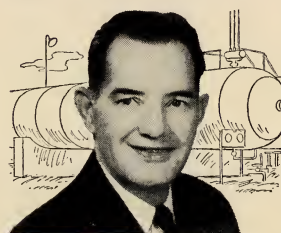


▲ **188 Independent Marine Dealers** like Ted Engstrom, of Olympia, Wash., retail Standard products to Western boatmen.

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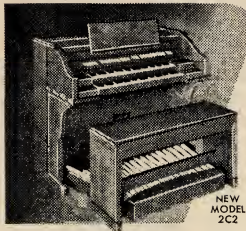
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AT YOUR GROCERS

VOTE OF CONFIDENCE

(Concluded from page 738)

"Definitely. The place could carry one."

"Then you feel—"

"I don't feel; I know. You have what it takes, Otto; that's what counts. With that you can't miss."

The old barber's sigh of relief was

almost audible, and somehow Crane knew that Otto, too, would make out. He settled back in the chair then, his sense of well-being complete, and closing his eyes he could not help but wonder: for how many of us in these times was this the answer—just a simple vote of confidence?

On Using or Losing Our Lives

Richard L. Evans

MAY we turn today to a paradoxical New Testament text. It was our Lord and Savior who said: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." There is much emphasis these days on "saving" ourselves, at least in a mental and physical sense. Blessedly, we have machines that do the work of millions of men—machines that do the work of the mythological giants and of the genie of Aladdin's lamp—from the moving of mountains to the most meticulous of technical details—machines that even make "decisions," and, paradoxically, do more work more uniformly than the men who made them. And so the days and hours of labor have been shortened, and time in a sense has been "saved." But with all this "saving" of time and of effort and of human energy, it appears that people are not always quite sure what it is that they are "saving" themselves for. Some perhaps "save" themselves simply to sit. Some work hard at pursuing pleasures and pastimes (and some men make money by helping other men spend the so-called leisure time that labor-saving machines have saved). And some perhaps work harder at play than they work at their work. (And in this they are not so different from children, who will work exceedingly hard at play, but who would pout and plead fatigue and feel imposed upon if someone should assign them to the selfsame task.) Time cannot be hoarded. Life cannot be hoarded. It is only good for what we use it for. And we deceive ourselves if we seek too much to "save" ourselves by simply sitting or simply seeking to amuse ourselves. The only way to "save" time, to "save" life—the only way to put it into "storage" so to speak—is to convert it into accomplishment: into work done, into things made and improved, into talents developed, into service given, into knowledge and understanding acquired, and lives lifted in the cause of truth and human happiness. As surely as we live, the law of compensation will enter in. As surely as we live, we shall be richly rewarded for exceeding the minimum required amount. Life is going to pass; time is going to pass into eternity no matter what we do with it or fail to do with it. And "... whosoever will save his life shall lose it: and whosoever will lose [or use] his life . . . shall find it," here and hereafter, where it will last forever and mean infinitely much.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, AUGUST 1, 1954

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¹Matthew 16:25.

The Church Moves On

(Continued from page 696)

It was announced that a bureau of information was functioning on the grounds of the temple at Manti, Utah.

8 PRESIDENT David O. McKay was the principal speaker at the Southern California MIA conference. Today's concluding sessions, a meeting under the direction of the First Presidency and a speech conference, were held in the Hollywood Bowl and in the auditorium of the East Los Angeles Junior College.

Sunday evening services in many wards and branches of the Church commemorated the twenty-fifth anniversary of the founding of the Home Builders, the program of the Primary Association for the nine, ten, and eleven-year-old girls of the Church.

9 Mr. JORDAN (Salt Lake County) Stake presented its annual pageant which bears the general title, "The Refiner's Fire." This year's presentation, with a cast of fifty, dealt with the Biblical story of Joseph's being sold into bondage.

12 "AMERICA'S WITNESS FOR CHRIST," the sacred pageant opened its thirteenth annual three-night performance at the Hill Cumorah, New York.

13 THE cast of seventy-five presented the twelve-second "America's Witness for Christ" for the second night at the Hill Cumorah this year.

14 It was announced that a survey of the graduating classes of ten and twenty-five years ago from 173 American universities, found Brigham Young University had the highest birth rate for its alumni in three out of the four categories. The Population Reference Bureau of Washington, D. C., announced that the national average birth rate of men college graduates of 1929 was 1.95 children for each man; men graduates of BYU for that year had averaged 3.38 children. The national average for women graduates of the class of 1929 was 1.36 children; BYU women graduates had averaged 3.78. For the men graduates of the class of 1944, the national average birth rate was 1.79; BYU men had averaged 3:17. The national average birth rate among women of the class of 1944 was 1.39, while BYU women graduates of that year had averaged 2.08 children. In this last category, BYU women were surpassed by the 1944 graduates of St. Mary's College of Indiana, with a birth rate of 2.28 children for each woman graduate, and Utah State Agricultural College, whose 1944 women graduate averaged 2.17 children.

(Concluded on following page)

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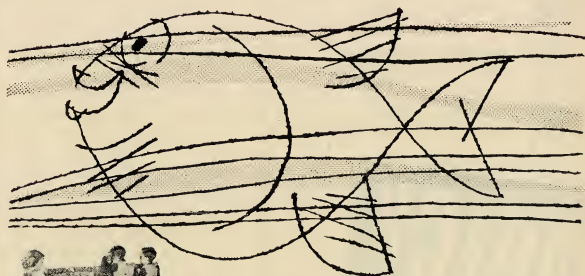
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THE CHURCH MOVES ON

(Concluded from preceding page)

"America's Witness for Christ," the pageant at Palmyra, New York, was presented to an audience of forty thousand, in its final performance this year.

15 AFTER a summer recess, stake conferences began again this week end.

20 A SPECIAL train of Church people and friends left Salt Lake City for Omaha, Nebraska, to help celebrate that city's centennial anniversary.

21 THIS was "Mormon Pioneer Day"—in Omaha, Nebraska. It was so declared by that city in the midst of celebrating the centennial of its founding.

"The Law of Return..."

Richard L. Evans

ON THE question again of "saving" ourselves, may we turn to another scriptural text: "Cast thy bread upon the waters: for thou shalt find it after many days."¹ This is a simple statement of the law of harvest, of the law of return. In plain, elegant language, it is the law of putting something into something before we expect to get something out of something. Basically, unselfish giving, working, serving, is in a sense an enlightened sort of selfishness, for it carries with it the certainty of receiving. But the man who tightly withholds himself, who seeks altogether to "save" himself, his effort, his energy, to get without giving, to hold tightly to everything he has, will undoubtedly, as any miser must, be found among the most impoverished of people as to the things that matter most. It is trite to say so, but still inescapably true, that "whatsoever a man soweth, that shall he also reap."² And we should not expect to have a harvest without working and waiting; we should not expect to receive dividends without saving and investing—nor to acquire skill without practice, nor knowledge without study, nor reward without work. We must not expect friends without offering friendship, nor kindness without giving kindness, nor understanding without offering understanding—and we must be ready to give first, and not expect others always to make the first move. In other words, we must be willing to put in before we expect to get out. And the attitude of holding back, of never making the first move, of "saving" ourselves, in a niggardly sense, constitutes a kind of stifling stalemate. Someone has to have faith, and the willingness to wait—faith enough to put in the fuel before the wheels begin to go, faith enough to save and invest before the dividends come due, faith enough, and foresight, and wisdom, and understanding and kindness and hospitality, and bigness of heart to make the first move in friendship, in love, in service, and even in common courtesy. Someone has to have faith in men, faith in the future, faith enough to invest, to learn, to work, to save, to wait—faith enough to give of himself before he begins to get. And as surely as the law of return, the law of compensation operates, and assuredly it does: "Cast thy bread upon the waters: for thou shalt find it after many days"—with an increase of it also.

"The Spoken Word" FROM TEMPLE SQUARE
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¹Ec. 11:1.
²Gal. 6:7.

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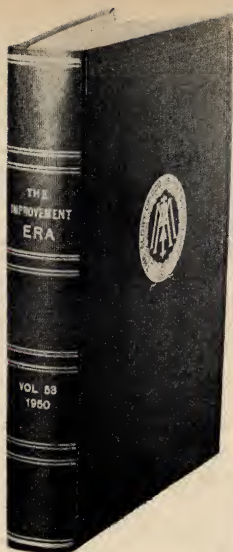
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Something to Be Sure Of

(Continued from page 726)

a scholarship; I'll have some teaching, and some professional engagements—oh, I can hardly wait! Madame must think I'm *really* good—don't you think?" She glowed with new self-confidence.

She's sure of herself, Peggy noted, her gladness mixing with somber thoughts. When she came back to complete awareness of the talk babbling around, she heard Madge saying,

"That's for me, too—keeping busy while Hal's away. And I know what I want most to do—and it's to learn from you, Mother Francis, how to run a home the way you do it. I thought about it all the time I was in San Francisco. Well, I was so lonesome without Hal and I missed all of *you*, and I suddenly knew I wanted this kind of home and family, for—us. I'll have a lot to learn, of course. And—first, I want to go with him, be near him as long as I can. But after that—"

She stopped, and Dad's low voice said, "So—that has come, too."

"Right, Dad," Hal said quietly.

"And when I can't follow him," Madge persisted, "then I want to come here and—and—you *will* teach me, won't you?" she turned to Mums.

"Why, of course, dear," Mums said warmly. "Anything I can!"

"I'm right, don't you think?—wanting to be near him while it's possible? So that—no matter what may happen, later, we'll have had—that much. *Something*—that can't ever be taken away!"

"You are right," Mums assured her. "We all have to remember that—to make the most of what we have; appreciate it, and not fail to be glad for it."

Peggy's mind seemed to be racing after something, grasping at something almost within reach. She saw Dad looking around at them all, with pride growing big and tall in him—in his brightening eyes, his relaxing mouth, in a squaring of his shoulders as if strength were returning by minutes.

"Well, I'll be jiggered!" he said, a huskiness in his voice making it deeper than ever. "What a family I've got! What a rarin'-tearin' fam-

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ily of swell kids! Here I've been worrying, trying to figure out some new angles—and now I find out nobody's kicking about the upset of the old gravy-train at all! Everybody traveling new ways, under their own power. Am I proud! Of course I'm sorry, too, about the new home having to go—”

“Don't be, Russ!” Mums said quickly. “It would be so *big*, pretty soon, for just you and me . . . with our children all getting ready to leave. Besides, it rests *me* to think of that moving job we don't have to do! We'll be happier right here, Russ—you and I!”

His deep chuckle rumbled at them. “You can say that again, Jessie. I picked a good crew manager for us all, didn't I, kids? Best deal I ever sold myself on—your mother. I should tell you more often, I suspect. With *her*—and you kids to back us, we'll still do okay!”

“Teamwork, Dad!” Ken said. He slapped down his unruly hair, sat back in his chair, and thumbed the armholes of his T-shirt, wiggle-wagging his fingers across his thrust-out chest.

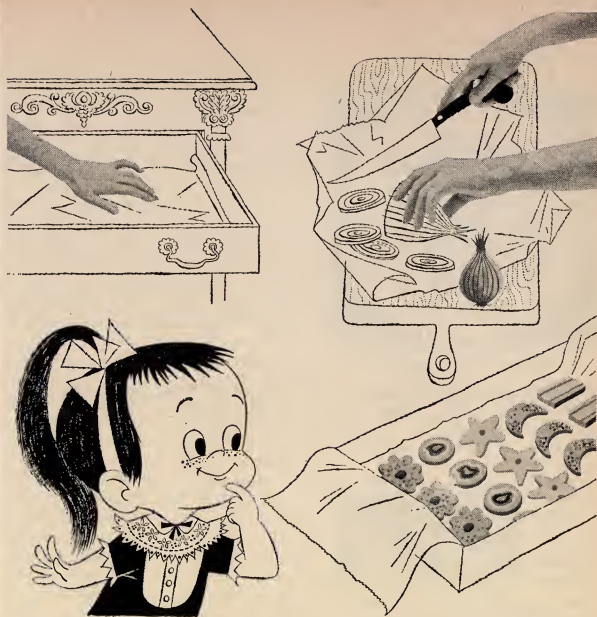
Peggy looked on, warmed by the look between them. Wonderful Mums, wonderful Dad! Would it be like this with her and Craig when years had rolled on to their forties with all the changes time would bring? She turned her face from that shining glory—to encounter another, shining between Hal and Madge. A look that said, “This will be ours too. The waiting, the working, the togetherness—whatever we have, it will be worth having had. A long time, or a little time. . . .”

And suddenly Peggy knew; doubts vanished; she knew they would not return.

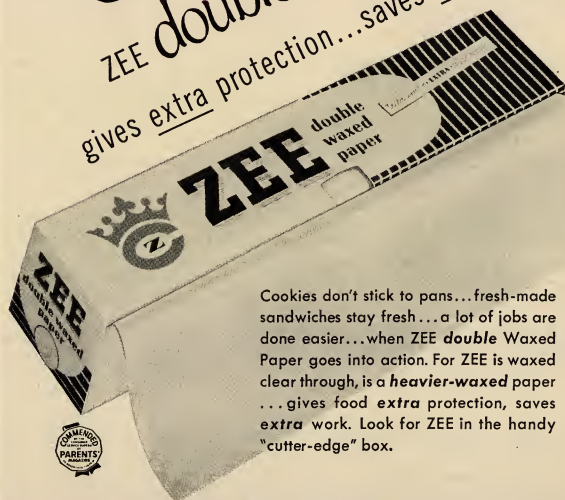
Love—work—togetherness. There it was, a trinity she had never quite understood before—but which now seemed as clear as stars. If you held to those—

Ah, Peggy could write that letter to Craig, now. Tonight, setting the date, for she had the secret! And it needn't matter greatly, whether you started from Windsor Heights and a tall blue window, or from Fourth Street and little windows looking out into friendly old trees; when you had that combination, you had the important thing:

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Spencer W. Kimball

(Continued from page 708)

age of about seven he went swimming at Cluff's Ranch with his father, and was all but drowned. Cluff's Ranch, with its swimming pond and shade trees and swings, was the favorite picnic grounds for the people of the Gila Valley. On holidays and special occasions whole communities would travel by buggy and wagon to this cool retreat at the foot of the mountains. It was on one of these community picnics that Spencer's father, being an expert swimmer, had taken his small son on his back for a long swim over the deep part of the pond. As they returned Spencer told his father he could feel solid ground under his feet, and with this assurance Andrew Kimball left his young son and returned to deep water. Spencer began to wade to the shore, but dropped into a deep hole, and struggled until he lost consciousness. Finally someone among the swimmers saw the gravity of the situation and called for help and Spencer was pulled out. After some time, as his lungs were emptied of water, consciousness returned.

Then, at about ten years of age, there was the "morning when he awoke with one side of his face paralyzed. There was no pain, but complete loss of muscular control, and his brothers and sisters joked about the strange look on his face. (Spencer reports that when he smiled or laughed "it was a one-sided affair.") There was no medical specialist in the area and the country doctor provided only a liniment. Spencer was administered to by his father and others of the priesthood who were called in. In a few weeks the paralysis was entirely gone. That was over fifty years ago, and it has never since returned.

Despite the sorrow and disappointment of his mother's death, when he was eleven, he made the adjustment to the new circumstances of life, and continued on his course of faithful performance.

And there was the time when at twelve years of age, the motherless boy had a critical case of typhoid fever, with his father absent in Salt Lake City, and with others dying from it in the area. With faith, administration by neighbors, and the blessings of his Father in heaven, he survived this illness also.

More recently, about five or six

years ago in the midst of his arduous official labors, he was stricken again—with a severe heart ailment—and ordered to inactivity. But inactivity is almost impossible to Spencer Kimball—and he spent frustrating, heart-breaking months as a man who knew he had a mission, and was prevented from performing it. Again faith and blessings—and there is no evidence today of an impaired heart in this man who travels up and down the Church with the tireless pace of one who knows that life is only good for what it is used for.

About three years following the onset of his heart impairment Brother Kimball was stricken also with a serious throat ailment, first with symptoms of hoarseness, then virtual loss of voice. But one cannot imagine Spencer Kimball without a voice to plead with people. Life he was willing to give, and all else also, if need be—but he knew that he must have his voice to do the work that had been given him to do. And, in a matter of hours after President J. Reuben Clark had administered to him, with Brother Harold B. Lee and Brother Henry D. Moyle, Brother Kimball's voice came back, miraculously, from what was said to have been a malignancy—and this man of dedicated purpose was again in full service.

With all the confidence he has in his mission, yet upon his call to the Council of the Twelve, Brother Kimball was beset with doubts and inner worries—not doubts as to the work, but as to his own ability and powers. Between July 18, 1943, when President Clark, speaking for President Grant, telephoned him from Salt Lake City to tell him that he had been called to the Council of the Twelve—between then and when he was sustained and set apart after the general conference in October, he underwent an intense inner adjustment of which perhaps no one who has not been through it can quite conceive—three months of sensitive, acute self-searching—like Paul in his Arabian preparation for his ministry—followed by a determination to dedicate his life to the call that had come to him. And that he has done.

Prior to his call to the Council of the Twelve, Spencer's Church career had included many offices and activities. He was ordained to the usual priesthood offices, from deacon (where he served as president of his

THE IMPROVEMENT ERA

quorum) to high priest. He served as a Sunday School teacher at fourteen, as ward teacher, ward chorister and choir member and leader; served on the stake Sunday School board while still in his early teens. He became clerk of St. Joseph Stake at the age of twenty-two.

Spencer spent his mission in the Central States under President Samuel O. Bennion. When released, he was president of the Missouri Conference with some thirty missionaries under his supervision.

And he has never lost the missionary zeal. As vice-chairman of the Church missionary committee today he is constantly pressing for more effective performance. Stake missionary work and work among "the minorities" have had his particular attention, and have made much progress under his prodding. Each week he goes over a thick file of reports, and dictates a long list of letters to the General Authorities assigned to stake conferences, to assist them in their interviews and inquiries.

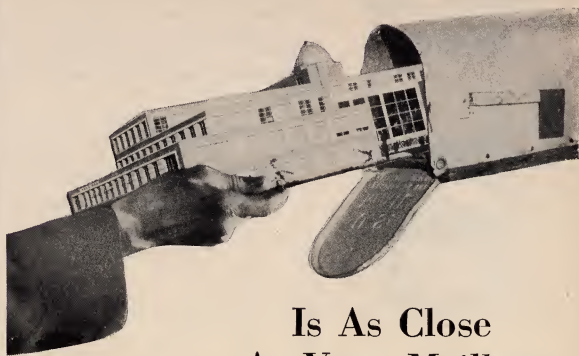
In 1952 Brother Kimball and President Bruce R. McConkie were sent on a missionary journey for the Church to Mexico and Central America. On this trip the Mexican Mission was divided, the Central American Mission organized, and its first president installed, and the land dedicated for proselyting.

When Spencer's father died after serving as president of the St. Joseph Stake for over a quarter century, President Heber J. Grant traveled to Thatcher, Arizona, to attend his funeral. (President Grant and Andrew Kimball had been friends from childhood.) Following the funeral, President Grant reorganized the stake presidency and installed Harry L. Payne as president, with John F. Nash as first counselor, and Spencer W. Kimball as second counselor. That was September 8, 1924, when Spencer was twenty-nine. In 1936 other changes were made in the St. Joseph Stake presidency and Spencer was released as counselor and sustained as stake clerk again, (which position he had been filling part of the time even as a member of the stake presidency and he and Elder Melvin J. Ballard felt that he should not carry both responsible positions.)

Then, two years later, February 1938, Mt. Graham Stake was created (named for the beautiful towering

(Continued on following page)

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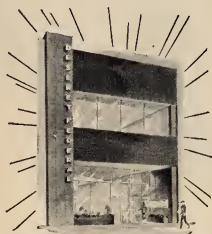
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Spencer W. Kimball

(Continued from preceding page)

peak that rises to some 11,000 feet, in the Pinaleno Mountains), from a division of the St. Joseph Stake. Spencer Kimball was named its first president, with responsibility for thirteen communities in eastern Arizona, southern New Mexico, and western Texas, and with more than 250 miles to travel from one end of the stake to the other. This distance didn't keep President Kimball from

displaying an administrative efficiency that ranked his stake high among some of the more compact performers. His resourcefulness and service were always in evidence—in routine matters as well as in meeting emergencies.

Meanwhile, Brother Kimball had been going forward with business and civic activities, and with making a home and rearing a family. Following his return from the Central States Mission, he attended the University of Arizona (financing himself with work

Not from fear . . .

Richard L. Evans

THERE ARE many factors that go into the making of men—and some, such as fear and love, are as different as light and darkness. There is a question as to just how much fear can do in the making of a man. The fear of want may make him work a little harder, or save a little more, but it is doubtful that fear alone will ever make a man amount to very much. And it is doubtful if you can frighten a man into being good—basically, inwardly, willingly good—any more than you can legislate a man into being good. The law is always there. The actual or potential punishments and penalties are always in evidence, but men still engage in all manner of malpractice, despite the fear of penalties and punishments. A child who is afraid of his parents may put forth some constructive effort to please or placate them, but he doesn't develop into the man he might be simply from being afraid. Fear may prevent some things—indeed many things. And it may be the spur for some kinds of accomplishment. But to be at his best, to do his best, to develop his best, a man must be running after something rather than merely running away from something. He must have the incentive to succeed—and not merely the fear of failure. Thus the positive approach to teaching is the one most richly rewarding, with hope, encouragement, love, incentive and assurance. Life is an opportunity. It is limitless and everlasting—and happiness is the end and object of it, here and hereafter. To hold out to a man the assurance of eternal life, of everlasting association with those he loves, of limitless and everlasting progress and possibilities, combined with peace and a quiet conscience and an inner sense of approval in the present—all these offer so much more to work for than simply the fear of falling short. And we should live good lives, not from the fear of what will happen if we don't, but for the joy of what will happen as we do—because keeping the commandments God has given, gives peace, happiness, good appetite, good conscience, and a wonderful assurance of moving toward the great and good goal that a loving Father has placed within the reach of us. We should be what we are and go where we should go and do what we should do, not from fear, but because that way leads to happiness and peace and progress—this day and always.

"The Spoken Word"

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before and after hours)—and then, after his marriage, entered employment as teller and bookkeeper in a branch bank, of which he became branch manager and assistant cashier. After eight and one-half years of banking, he purchased a half interest in an infant, struggling insurance and real estate business, which became a prosperous one of service, recognized throughout the state and which he left, with his new, comfortable Safford home and farm, when the call came to come to Salt Lake City.

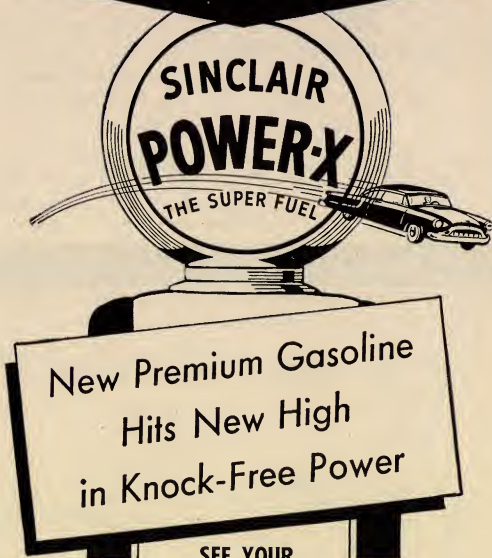
In Rotary, having been honored by serving the Safford club as president, Spencer was proposed by his club as a candidate for District Governor of an area comprising Arizona and part of California. That same year, the Glendale, Arizona, club proposed its own past-president, Harold Smith, as a competing candidate. There followed a vigorous campaign and contest, but as the annual district conference convened at Prescott, the president of the Glendale club died on the golf course, and in the nominating meeting that followed, after consultation with his sponsors, Spencer Kimball electrified the convention by being the first on his feet to nominate his opponent, Harold Smith. Another supporter of a neighboring club seconded the nomination, and still another of Spencer's sponsors moved that Smith be elected by acclamation. Thus that year's election was settled as a mark of respect for the deceased president of the Glendale club. When the next year's election was held, Spencer Kimball was unanimously elected District Governor without opposition. In connection with Rotary, Spencer and his wife traveled to Europe and visited most of the capitals of the old world as well as visiting many places in the United States, Mexico, and Canada for International conventions and other Rotary activities.

In the field of civic and professional service, Brother Kimball also served as a director of the Arizona Association of Insurance Agents, as a member of the Gila Junior College board of trustees, and as a member of the Arizona Teachers' retirement board (the latter being an appointment from the governor of Arizona) and numerous other important services; and as Vice-President of the Roosevelt Council and board member of the Three G Council of the

(Continued on following page)

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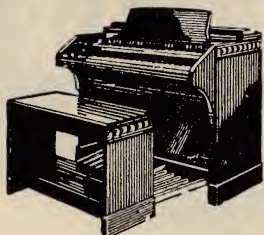
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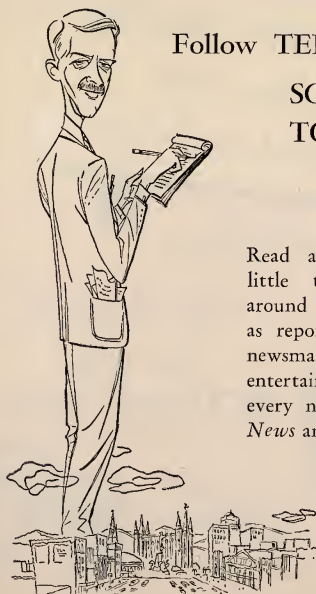
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Spencer W. Kimball

(Continued from preceding page)

Boy Scouts of America; and chairman of the USO and of the United War Fund Campaign in Graham County during World War II.

Among the many ways in which Spencer has been most blessed is in the choice of his wife, Camilla Eyring, daughter of Edward Christian Eyring and Caroline Romney Eyring and one of a distinguished and able family. She came out of Mexico in the troubled days of the Mormon colonies in 1912, and later, in 1917, went to Thatcher to teach school. Spencer saw her—and was impressed with what he saw—and proposed to her another kind of career. Blessedly for both of them—she accepted.

As an intelligent and devoted mother, as a hostess, as a Church and civic servant, and as a woman of good judgment and even temperament, and as a choice companion, Camilla Kimball complements Spencer in a remarkable manner. She has been a choice and wonderful mother and wife, and has met all the changes of fortune and all the shifting of scenes, and all the travel from place to place as one who knows that home is wherever her husband's career calls. Her home is always a place of hospitality and sincere welcome.

Camilla has also served and achieved in many ways in Church and community activities—in the stake presidency of the Primary, in the presidency of the M.I.A., as class leader in Relief Society, as a Sunday School teacher, as president of the Safford Women's Club, and as president of the southern district of Women's Clubs for Arizona.

Brother and Sister Kimball are the parents of four children: Spencer LeVan, former missionary, officer in the United States Navy, Rhodes scholar, and, until his recent resignation, Dean of the School of Law, and now professor of law at the University of Utah; Olive Beth, a graduate of the University of Arizona, and now Mrs. Grant M. Mack; Andrew Eyring, former missionary, now living with his young and growing family in Schenectady, New York, and employed by General Electric; and Edward Lawrence, former missionary, recently married, and currently a law student at the University of Utah. There are thirteen grandchildren.

NO ONE knows all that Spencer Kimball does for people—not even Camilla, his wife—not even his brethren. No one knows the extent of the personal funds that he takes from his own pocket for the assistance of the needy, especially for his Lamanite brethren. No one knows of all the letters he writes, of all the meetings he holds, or of all the travel he does—driving, preaching, encouraging, counseling—never sparing himself.

People in trouble flock to him, both the young and the old, with personal problems. He is early and late at the office. His home is a place where visitors from outside the city find hospitality and sustenance.

He loves people; he loves sociability; he loves to sing, to play the piano; he loves the greatness of the out-of-doors, and the beautiful and finer things. He loves life—and lives it purposefully.

He is a man of strength and dignity, of personableness and persuasion—and of faith. He believes that the impossible is possible with the help of God. He knows the profound importance of his calling, and devotes himself to it with a kind of dedication that is rare among men.

And when Spencer Kimball has visited a stake, those who are responsible for its activities know that they have been visited and instructed and interviewed and taught with a thoroughness that they don't soon forget. And yet they also know that there has been in their presence a kindly and understanding man, a friend with a firm hand and a warm heart, with a lovable nature, an unaffected manner, and a kindly relieving humor. And they know that he has been there, not in the spirit of criticism, but in earnest exhortation, because of his love of God and his love of men.

This is a rare man—Spencer Kimball—as approachable as a child, as wise as a father, as loving as a gentle brother. And he has not shunned any obligation that he was aware of—as a father, friend, and brother; or as a businessman, citizen, and civic servant—or as an Apostle of the Lord Jesus Christ.

May he have health, and long life, and every needed blessing, with his loved ones, this day—and always.

(Note: For further biographical data on Elder Spencer W. Kimball, see *THE LAMONTEAN* 224, Vol. 46: 1943, beginning page 290—Spencer W. Kimball, the Apostle from Arizona, by Jesse A. Udall.)

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Melchizedek

The Melchizedek Priesthood

MEANING OF PRIESTHOOD

First—Power of God:

Priesthood is power—the power of God. It is the power by which all the works of God, both in heaven and on earth, have been accomplished during the past, are being accomplished at the present time, and shall be accomplished in the future. It is the power by which the divine Creator organized the heavens and the earth. Since Elohim, the Eternal Father, understands an untold number of eternal laws of nature, having all knowledge and power, he is able to regulate and use those laws in accordance with his divine will and purposes. Thus, through his omnipotent knowledge, intelligence, and power, God created this world and numerous other worlds. Working with him in the organizing of this world were Jehovah and Michael, known in mortality as Jesus Christ and Father Adam respectively. The power by which this world and other creations were organized and the power by which the heavenly bodies are controlled is priesthood. We read in The Pearl of Great Price:

And the Lord God said unto Moses: For mine own purpose have I made these things. . . .

And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. (Moses 1:31-33.)

Second—God's channel of revealing knowledge:

From age to age throughout the various gospel dispensations, according to the Prophet Joseph Smith, the Holy Melchizedek Priesthood is the channel which God has used to reveal knowledge to the human family.

[The Melchizedek Priesthood holds] the keys of the kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven. . . .

It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, pp. 166-167.)

Those possessing a fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (*Ibid.*, p. 322.)

Third—Power of God delegated to man:

The Prophet Joseph Smith defined priesthood as being the "Power of God delegated to man to act in his stead here on earth." President Joseph Fielding Smith explains the meaning of priesthood in the following words:

[Priesthood] is the authority of God delegated to man, by which he is given power to officiate in all the ordinances of the gospel, speak in the name of the Lord, perform all duties pertaining to the building up of the kingdom of God on earth, and obtain knowledge of revelation. (Joseph Fielding Smith, *The Way to Perfection*, p. 70.)

Fourth—Sealing power of all gospel ordinances:

Priesthood itself is the power by which all the gospel ordinances are performed and are made valid and binding not only in this world but also in the world to come. Only those contracts, ordinances, and blessings which are sealed upon church members by the power of the Melchizedek Priesthood will be recognized throughout the eternities by the Eternal Father and his Only Begotten Son. It is through their "power of godliness" and through the power of the priesthood that holy men have been and may be privileged to ". . . see the face of God, even the Father, and live." (D. & C. 84:22.) Priesthood is the

authority by which Joseph Smith organized the Church of Jesus Christ of Latter-day Saints; and it was through the same power and authority that the true Church was established in any and all previous gospel dispensations. At no time in history has the true Church of Christ been on the earth unless the priesthood was there. The Lord revealed the following pertinent doctrine to the Prophet Joseph Smith:

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh. (*Ibid.*, 84:19-21.)

NAMING OF THE PRIESTHOOD

"The Holy Priesthood after the order of the Son of God":

"The Holy Priesthood after the Order of the Son of God" (*Ibid.*, 107:3) was the name by which the Lord's power and authority, or priesthood, was known in the beginning of man's sojourn on this earth. This name, revealed to Father Adam, was to be applied to the priesthood which was bestowed upon him and by him upon his righteous posterity. Thus, it was the name given to the power and authority by which "Adam, the first man" established the true Church of Jesus Christ on earth in the beginning, holding the right to perform all the ordinances of the gospel requisite for the exaltation of men and women in the celestial kingdom, and by which the true Church was perpetuated by the holy men of God in ancient times down to the days of Abraham.

Second—The Melchizedek Priesthood:

Back in the days of Father Abraham the name was changed to "Melchizedek Priesthood." According to the word of the Lord, the reason for the change in the name was as follows:

There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood.

Why the first is called the Melchizedek
THE IMPROVEMENT ERA

Priesthood

Priesthood is because Melchizedek was such a great high priest.

Before his day it was called the *Holy Priesthood, after the Order of the Son of God*.

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood.

All other authorities or offices in the church are appendages to this priesthood. (*Ibid.*, 107:1-5.)

In speaking of Melchizedek, the great ancient high priest, the Prophet Alma wrote:

And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one-tenth of all he possessed.

Now this Melchizedek was a king over the land of Salem [Jerusalem]; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they have more particularly made mention. (Alma 13: 15, 17-19.)

Third—The Aaronic Priesthood:

The priesthood is divided under two "... grand heads—one is the Melchizedek Priesthood, and the other is the Aaronic or Levitical Priesthood." (D. & C. 107:6.)

The latter is called the Aaronic Priesthood because it was conferred upon Aaron and his posterity. It is called the Levitical Priesthood because the male members of the tribe of Levi, Aaron standing at the head, were selected by the Lord to hold this priesthood. It is also known as "... the lesser priesthood ... because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances." (*Ibid.*, 107:14.)

GREAT HIGH PRIESTS

First—*Jesus Christ, the First Great High Priest:*

At the Grand Council in heaven
OCTOBER 1954

when God the Eternal Father was presenting his plans for this mortal earth to his spirit children, explaining to them the conditions they would meet in mortality, he selected Jesus Christ to be the Savior of the world and foreordained him to that great calling. Jesus was to be the Mediator between the Father and the mortals; and through him all gospel truths were to be revealed to the earth throughout its testial and terrestrial mortal probations. Therefore, in regards to its mortal operation on this earth, the Eternal Father honored the Savior by naming the gospel after him, namely, the Gospel of Jesus Christ. Elohim also bestowed upon his Only Begotten Son the keys of authority to perform all the ordinances of the gospel and to declare all the divine truths which emanate from the throne of the Most High. Also, he honored his Only Begotten Son by naming the priesthood "the Holy Priesthood, after the Order of the Son of God," as we have already pointed out. Thus, through his divine calling as Savior and Mediator and as a result of his holy ordination, Jesus Christ, under the immediate direction of the Eternal Father, became the first great high priest in relation to this earth. He was foreordained to minister the gospel ordinances and principles and to hold the keys of the Holy Priesthood forever. Because of his divine appointment, the Son of Man was in position to declare that "All power is given unto me in heaven and in earth." (Matt. 28:18.)

Second—Adam, the Second Great High Priest:

At the Grand Council in heaven, Adam was appointed to a position of power and leadership. He championed the cause of the messiahship of Jesus against Lucifer, leading the righteous spirits in that great struggle known as the war in heaven. The Eternal Father bestowed upon Adam power and authority and appointed him to a position of leadership by selecting him to be the father of the human family. Since he was chosen to be "the first man" in mortality, he was privileged to stand among the council of the Gods and help

plan this world for those who were to become his mortal posterity.

Then Adam was placed upon the earth; and under the direction of the Father and the Son, he was appointed by the Savior to hold the keys of the priesthood throughout all dispensations until the Son of Man should come to reign. Therefore, whenever the priesthood has been withdrawn from the earth through apostasy and later brought back to earth through a divine restoration, the priesthood and the keys of the priesthood have been brought back from heaven by Adam's authority. According to the Prophet Joseph Smith, when angels are sent as messengers to restore the ordinances of the gospel and the priesthood, "these angels also are sent under the direction of Michael, or Adam, who acts under the direction of the Lord." (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 168.) Thus, "Christ is the Great High Priest; Adam next;" and the Prophet Joseph Smith also tells us that Noah, or Gabriel, "stands next to Adam in the priesthood." (*Ibid.*, pp. 157-158, 168-169.)

Third—Our Great High Priests:

The Prophet Joseph Smith also informed us that each great prophet who held keys of the priesthood over a dispensation while in mortality will continue after he leaves this world to hold this same authority and blessing. For example, Joseph Smith — our church doctrine declares — will retain his position as the head of the "Dispensation of the Fullness of Times." All other holders of the priesthood who have lived righteous lives will rise in the next world with the same blessings, authority, or priesthood which they enjoyed at the time of leaving this life.

PRIESTHOOD ETERNAL

The Holy Writ informs us that the Melchizedek Priesthood, or the *Holy Priesthood after the Order of the Son of God*, is eternal. An explanation of its eternal nature is made in Paul's letter to the Hebrews; however, as it appears today in the King James Version of the Bible the

(Continued on page 766)



The Presiding

Attention Bishops

Baptism Recommends to Be Issued for Eight Year Olds

WHAT is required of a child in order that he may, at the request of his parents, receive a recommend for baptism when eight years old?

The Lord placed the full responsibility on the parent in the following revelation:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. (D. & C. 68:25-27.)

Therefore, when a parent requests a recommend for the baptism of a child of eight, we think it is not wisdom that the request be refused.

If the request of the parent is refused, who becomes responsible for the fact that the child is not baptized according to the law of the Lord?

While it is highly desirable that the child attend sacrament meeting, Sunday School, and Primary, we fail to note where the Lord or his authorized servants have made such attendance a prerequisite to the child's being given a recommend for baptism at the request of his parents.

AARONIC PRIESTHOOD AWARD RECORDS

		To September 1,	Total for
		1954	1953
Stake Awards	.....	10	5
Ward Awards	.....	352	266
Individual Awards	.....	17,719	15,183
100% Seals	.....	1,669	1,163

Public Address As Award Requirement

REQUIREMENT No. 6 for the Individual Aaronic Priesthood Award requires "One or more public addresses in a Church meeting" during the year.

These addresses may be delivered in any regular Church meeting such as sacrament meeting, Sunday School, M I A, quarterly stake conference, stake or ward priesthood meetings.

Such addresses delivered in quorum or class meetings, are not "public addresses" and are not acceptable under this requirement.

There is no rule or recommendation to the effect that all of these "public addresses" must be delivered in sacrament meeting or some other Church meeting. The requirement is satisfied when a young man delivers a "public address" in a Church meeting.

RENO (NEVADA) STAKE PRESIDENCY AND BISHOPRICS FETE AARONIC AARONIC PRIESTHOOD

It was a wonderful day in every way. Aaronic Priesthood members, both under and over 21, and their stake and ward leaders really enjoyed their annual social.

It's good to get together — and often. There is no substitute for priesthood fellowship.

Senior Members

Leadership Co-operation Emphasized

CO-OPERATION is the key to success in the program for senior members of the Aaronic Priesthood. Not only should ward and stake committee members labor unselfishly for the progress of the work, but also auxiliary and priesthood organizations and the ward membership generally should feel the objectives of the program and work unitedly together to reach them. It takes more than an enthusiastic group adviser to help men overcome their inhibitions and fears and become active in the Church. An atmosphere of friendliness on the part of ward members is just as important. It frequently happens that group advisers encourage these men to come to Church, and when they come they fail to find the hand of friendship and love they are entitled to and are given a cool reception.

The responsibility of all Latter-day Saints is to bear each other's burdens and give mutual support to each other. The mark of a true member of Christ's kingdom is that he sincerely loves his fellows.

If ward and stake committees would seek and expect the conscious co-operative effort of all ward members in helping to win the devotion of these men and their families to the Church, they would receive it. Thousands of men, now inactive, would soon be holding leadership positions in the kingdom of the Lord.





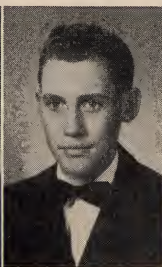
Perfect Attendance Records Are Real Accomplishment



Gerry Ashman



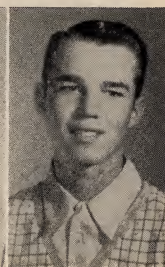
Terry Ashman



Garry Taylor



Ver Don Durfee



Martin J. Wistisen

Efficient Ushering Essential In Our Church Meetings

FOR the most part, ushering is being neglected in our ward meetings and particularly in sacrament meeting.

This is a project which we have consistently suggested be assigned our ordained teachers.

Some have felt that our people do not like to be told where to sit. They like to enter a meeting, look around a little, and decide for themselves in which part of the chapel they prefer to sit.

Of course, it has never been intended that our people be "told" where to sit. In fact, as long as the chapel is not crowded, the principal function of the usher is to stand at the entrance to assist when requested. Strangers often attend our meetings for the first time and do not know that they may sit wherever they choose. If ushers are standing near, they will free to inquire where they may sit. Then the usher may inform them they may sit where

Gerry and Terry Ashman, during the past five years, have attended every priesthood meeting, sacrament meeting, Sunday School, and YMMIA conducted in the Redmond Ward, North Sevier (Utah) Stake.

Garry Taylor and Ver Don Durfee have maintained the same attendance record for four years as Aaronic Priesthood bearers in the Aurora Ward of the same stake.

Martin J. Wistisen, Bancroft Ward, Idaho Stake, comes into this distinguished group with a perfect attendance record for four years.

they prefer and inquire as to whether they might appreciate his showing them to seating accommodations in the area they have indicated as their choice.

The primary function of the usher is to know where one, two, or more seats are available when the chapel is crowded to near capacity and, as a matter of courtesy, escort persons to such seats. Even then, the usher should inform the people where seats are available and let them indicate their choice before proceeding to seat them.

Ushering is never directing anyone; it is always a matter of assisting. People who attend our meetings should always be made comfortable and happy. The usher plays a significant part in effecting a realization of these objectives.

Enthusiasm Running High For New Award Pin

ON this page in THE IMPROVEMENT ERA for September 1954, we announced the introduction of the new Aaronic Priesthood pin to be presented each bearer of the Aaronic Priesthood who earns four or more individual Aaronic Priesthood awards.

Aaronic Priesthood leaders and members alike have registered unanimous and enthusiastic approval of this new feature in our program.

Those who, by December 31, 1954, will have earned four or more individual Aaronic Priesthood awards, and who still bear the Aaronic Priesthood, will be eligible to receive the pin.

GRIDLEY SECOND WARD GRIDLEY (CALIFORNIA) STAKE WINS ATTENDANCE TROPHY

Gridley Second Ward Aaronic Priesthood members, Gridley Stake, have won, for two quarters, the coveted trophy held by Bishop Howard Sanner.

The trophy is awarded each quarter to the ward scoring the highest number of points in a full cross section of Aaronic Priesthood activities by both the young men and their leaders.





Elizabeth J. Moffitt

You'll Find

PERUVIAN INFLUENCE

in Beth Moffitt's Menus

by Iris Parker

ALTHOUGH Elizabeth J. (Beth) Moffitt, charming and invaluable staff member of THE IMPROVEMENT ERA, has never been south of the US border, she is a specialist when it comes to Peruvian food. She loves to cook it and she likes to eat it. Beth became enamored of the food of Peru through her sister, Sara Harper, who lived for many years in the Peruvian Andes. Beth didn't ever get around to visiting South America, but she collected recipes and learned to cook Peruvian dishes with the help of her sister, and so has enjoyed vicariously one of the important pleasures of Peru—its delightful food.

In Peru there are many different races, several social classes, and varied economic levels; and the food is as diversified as the inhabitants. The poor Indian or peon might make out a meal on a dry piece of bread and a boiled potato, while a wealthy Peruvian land owner would think himself ill-treated without a luncheon replete with imported delicacies. However, we might point out a few interesting features that Beth's family noted:

Mutton seems to be the popular meat of the country. The inhabitants in all social and economic levels seem to enjoy it. Fish and poultry are also available and eaten by those who can afford it.

Peru is the original home of the potato. Authorities say it was in cultivation by the Incas before the

discovery of America. It was taken to Spain from Peru in the early part of the sixteenth century, and later into England and Ireland. The Peruvians eat great quantities of potatoes and sweet potatoes. Rice, too, is a popular item in their diet.

The avocado, which is a luxury to many Americans, is one of the cheapest foods in Peru and is called *palta*. The Indian, who is at the bottom of the social and economic scale, waits until the *palta* is black—then peels it and eats it as we would eat an apple.

Native fruits are available all the year around and they are very cheap. There are many varieties of bananas that we never see here in the States—brown, pink, and yellow ones, and there is a small pink one known as "lady finger." They are tree ripened in Peru and richly flavored. Bananas may almost be considered a staple food. They are served in a variety of ways—fried, or accompanied with a sauce or glaze.

Another of their delicious fruits is *cheri moya*, which looks like a root vegetable but tastes like strawberry ice cream. Papayas are plentiful, as well as a type of pomegranate.

Following are some Peruvian recipes from Beth's collection:

Papas Rellenos

- 1 pound ground beef
- 1/2 teaspoon salt
- 1/8 teaspoon pepper
- 1 whole medium-sized onion

- 1 teaspoon Worcestershire sauce
- 2 cups cooked creamy mashed potatoes, seasoned to taste
- 2 bay leaves
- 1 tablespoon catsup
- 1/2 teaspoon dry mustard
- 1/2 cup bread crumbs (fine)
- flour

Chop the onions fine. Add ground beef and seasonings; add crumbs and form into balls about the size of a large walnut. Steam for 20 minutes. Cover each ball with a layer of mashed potatoes. Then dip in flour; then in another layer of mashed potatoes, and continue this until the ball is about the size of a baseball. Drop in deep hot fat. They come out a golden brown and are delicious. Serve with baked squash and fresh peas.

Note: This recipe is especially good for using leftovers. Beef roast can be ground and used and leftover potatoes can be reheated and whipped by adding more milk.

Arroz con Pato o Pollo

(Rice with Duck or Chicken)

- 1 chili pepper
- 1 clove garlic
- 1 sweet onion
- 3 peppercorns
- 2 tablespoons fat
- 1 duck or chicken, cut up
- 2 cups rice, uncooked
- 1/2 cup lemon juice
- 1/2 cup water

Crush together the chili pepper, garlic, onion, and peppercorns and brown in fat. Add fowl and brown. Add

(Continued on page 758)



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Know Your LDS Cooks

(Continued from preceding page)

water to cover. Simmer several hours slowly. Pour off liquid. Pour back four cups. Add rice and cook very slowly until it is dry and fluffy.

At last minute add lemon juice and water. Fluff rice with fork. Serve very hot.

Antecuchos Sauce

(Shrimp Sauce)

3 to 6 chili peppers (dried—remove seeds)

1/2 clove garlic

1/2 cup vinegar

1/4 cup olive oil

Crush pepper and garlic (or grind). Add hot vinegar and oil. Marinate shrimps three hours in sauce and then broil. Serve on toothpicks.

La Frutera

If you are having an especially festive breakfast for your MIA class or other group, here is a very novel idea with a Peruvian influence that should make the meal a big success. When the people first arrive, show them to a table on which is a punch bowl of pure orange juice decorated with colored ice cubes and mint leaves. Serve them small glasses of orange juice and while they sip it they can chat with their friends.

Then when the guests have all arrived, take them into another room where the table has been set for a fruit buffet or *la frutera*. For a centerpiece, have a small wooden frame for an arbor, or take a shoe box and cut out the sides leaving four little legs and a top. Clusters of frosted grapes may be arranged on this, and grape leaves strewn along the table.

For *la frutera*, use fruits in season. Those Beth prefers are:

Melon balls—cantaloupe, honeydew, and watermelon—arranged in half a watermelon which has been scooped out. Add strawberries or raspberries for color.

Fresh pears cut in halves or quarters and rolled in powdered sugar and finely ground nuts.

Fresh pineapple cut in slices 3/4-inch wide and two inches long, served in a half of a fresh pineapple shell; or cubes of canned pineapple may be served on toothpicks.

Bananas cut in finger pieces and sprinkled with chopped nuts.

Papayas cut in strips (prepare a dish of powdered sugar for dipping, and lemon slices to serve with this).

Half moons of fresh peaches.

Dates stuffed with one-half walnut and rolled in confectioner's sugar.

THE IMPROVEMENT ERA



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Let the guests serve themselves to this fruit buffet. This could be a forerunner to a breakfast of waffles served with bacon and a glass of milk or other beverage.

LONG before her sister brought back tales of the delicious foods to be enjoyed in Peru, Beth was famous in her own family as a cook. Mention her pot roast or applesauce cake and the family look nostalgic. We are happy to include in this feature on Peruvian food a few of Beth's own recipes that she has collected through the years.

Rice with Bay Leaf

1 quart chicken broth (rich)
1 bay leaf
 $\frac{1}{2}$ teaspoon white pepper
 $\frac{1}{8}$ pound of butter
Juice of whole large lemon
Salt to taste

Heat the above ingredients to boiling. Add 2 cups rice. Cook until the chicken broth disappears and rice is done (about 30 minutes).

Onion Relish

1 sweet Bermuda onion
1 tablespoon pickling spices
 $\frac{1}{2}$ cup lemon juice

Cut onions in thin slices. Soak in cold water until milky, then pour off. Add pickling spice and lemon juice. Let soak for several hours. Delicious to serve with cold pork sandwiches.

Venison Steak with Mushrooms

2 pounds venison steak (or veal)
1 egg, slightly beaten
2 tablespoons milk
Season with salt, pepper, and onion salt
2 cups crushed cereal flakes
4 tablespoons fat
1 small can mushrooms

Have venison steak cut one-inch thick. Cut into pieces for serving. Dip into mixture of egg and milk. Roll in finely crushed cereal flakes. Brown in hot fat and cover with mushrooms and mushroom liquid. Cover tightly and cook very slowly until tender, about 45 minutes. Thicken liquid for gravy and serve with steaks (If venison is strong with wild flavor, let meat stand in diluted vinegar or lemon juice for one hour. Dry off with cloth before browning.)

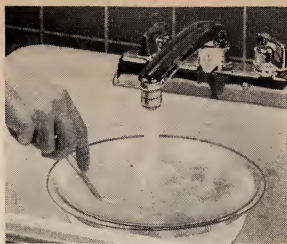
BETH says her chief hobby is her family—composed of two daughters and six grandchildren, all of whom, to her regret, reside outside the state of Utah—so her vacations are spent visiting her daughters.

(Concluded on following page)

OCTOBER 1954



1. Clothes stay cleaner longer with hot starch, because it penetrates deeper . . . doesn't just coat the surface. This helps keep dirt out . . . gives a softer, more pliable finish. You can make perfect hot starch with Faultless Starch in barely a minute, without cooking.



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Do you know these secrets of successful starching?



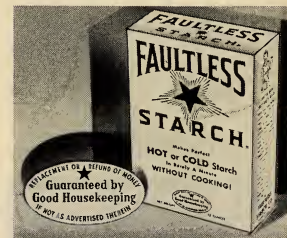
3. For in-between washday starching, bottled starch is handy and convenient—but ready-made liquid starch is expensive. With Faultless Starch you can make your own Better Bottled Starch for less than a penny a quart. Quick, easy directions are on the Faultless Starch package.



4. Save time and work with the Faultless Starch-Rinse. You starch and rinse at the same time, in your last tub of rinse water. Gives everything a very light starching that resists dirt. Makes ironing easy, too, because Faultless Starch contains ironing-aids.



5. If you use a laundry service, you'll find the Faultless Starch-Sprinkle is the easy way to starch. You starch and sprinkle in one easy operation. No separate starching job! Clothes will be dampened for ironing—and evenly starched—at the same time.



6. Whether you prefer hot, cold or bottled, there is no quicker, easier, or better way to starch than with Faultless Starch. Easy directions are on each package. Look for the crisp white box with the big red star and the Good Housekeeping Seal at your grocer's.

FREE BOOKLET to help you do perfect starching and easy ironing with less work is yours on request. Send your name and address to Faultless Starch Co., Kansas City 1, Mo.

KNOW YOUR LDS COOKS

(Concluded from preceding page)

Running close competition for Beth's interests is her adopted "baby," THE IMPROVEMENT ERA. She has had longer service than any other full-time staff member and knows the complete and complicated "workings" perhaps better than any other one person. Her duties as production editor are varied and hard to describe, but in addition to

the endless details connected with "making up" the magazine, she takes care of many details that lighten the work of every other staff member.

She has a long record of faithful service to the Church, having taught Sunday School for many years. And the good will she has created for the Church through her devoted service as an ERA staff member is incalculable.

HOW TO
MAKE
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GIRL'S

**LAZY
DAISY
CAKE!**



QUICK AND EASY describes this quick-mix Lazy Daisy Cake. The technique is simple; results are sure and delightful, (texture is superb) which make it ideal for the busy homemaker who likes to hear compliments of family and friends on her home-made cakes. You'll find your cake a cake to be proud of, pleasing to the eye as well as a delight to the taste. And, when you make your Lazy Daisy, you will have reason always to remember how good your baking can be.

LAZY DAISY CAKE
Yield: Two—8 x 8 x 2 inch square layers
2¼ cups sifted cake flour
1 teaspoon salt
½ cup sugar
2½ teaspoons Clabber Girl Baking Powder
¾ cup quick-mix type shortening
¾ cup milk
1 teaspoon vanilla extract
½ teaspoon almond extract
3 eggs

Sift together flour, salt, baking powder, and sugar. Add shortening, ¾ cup milk, vanilla and almond extracts. Beat 2 minutes at medium speed in electric mixer, or 300 strokes by hand. Add ½ cup milk and eggs. Beat 2 minutes at medium speed or 300 strokes by hand. Turn into two greased and floured 8 x 8 x 2 inch square pans. Bake at 350°F. (moderate oven) for 30 to 35 minutes. Cool in pans 10 minutes before removing from pan. Fill and frost with Seven Minute Frosting flavored with 1 teaspoon vanilla extract and ¼ teaspoon almond extract. Garnish with toasted blanched almonds arranged as daisy petals, with chocolate bits as center of each flower.

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HAVE you ever been out alone under the sky at night and felt the cool breezes brush across your face as you looked up at the myriad stars above? Have you let your thoughts turn loose in fancy as you wondered at the marvel of it all? And have you silently talked to yourself and asked yourself the questions—Who am I? Why am I here? Where am I going? Perhaps you have repeated these words, spoken by David of old:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. (Psalms 8:4-5.)

And then somehow the breezes and the stars and the voices of the night have seemed to fill your soul with the assurance that you are something very special, created in the image of God, endowed with gifts and powers to accomplish great and marvelous things; that you are here "for a wise and glorious purpose."

If I were in my teens I would take time out to dream under the stars and to meditate, to get a perspective of life and its purpose. I would try to see myself in ten, twenty, fifty years from now and then to realize

that the person I see is my own masterpiece, fashioned and built according to the plan and material of my own choosing.

I'd try to see this person, my future self, as a happy, well-rounded, successful individual, surrounded by loved ones and friends, important in the Church, respected in the community, an individual of faith, humility, and courage. And then I'd figure out the plan and procedure necessary to make this vision a reality.

Since I would have no way of knowing whether I will be given few or many years to complete my masterpiece, I would resolve to add something of strength and beauty to its structure each day.

Yes, if I were in my teens, I would dream. I would dream nobly and wisely and then I would plan and work to make my dreams come true. I would counsel with the good and the wise, those who are achieving success in this business of building a life. Many things I would want to find out for myself through experience, but much I would accept on the advice of others. I would keep my eyes open, observing those about me, selecting the good I see in others to put into my own life. I would explore the great fields of opportunity for the proper vocation, for work

THE IMPROVEMENT ERA

that would challenge my talents and my interests and provide comforts and opportunities for myself and family. I would seek learning, knowing that "the glory of God is intelligence" and that the competitive world in which I must live requires a trained mind. I would study and observe the laws of health, particularly those laws revealed to us in modern times, for a healthy body will be one of my greatest assets. I would plan leisure time to enjoy nature and develop my skills, to read good books and listen to good music. I would cultivate good friends by being a good friend. I would be virtuous, honest, dependable, and trustworthy.

Permeating all of my dreams, working hand in hand with me, would be the companion of my choice. Carefully and prayerfully I would want to choose this companion, this person who will have so much influence on the life I am building, who will walk beside me as we build a home and rear a family, the person who will, in the not too distant future, kneel with me at the altar, in the house of the Lord, there to be sealed to me for eternity.

Yes, if I were in my teens I would look up at the stars in the heavens for the answers to my questions: Who am I? Why am I here? Where am I going? I would rejoice in the assurance which would come to me that I am divine, eternal, a child of God. I would go forward unafraid, confident in the faith that he who is my Eternal Father will hear my prayers and be my guide in the great and wonderful challenge which is mine—the building of a life, my masterpiece.

HANDY HINTS

If you write the address on a package in ink and do not want it to be smeared by weather and handling, simply rub it with the end of a white candle, giving it a protective covering.—Mrs. W. B., Marquette, Michigan.

For effective and pleasant cleaning of children's faces and hands while traveling, keep a jar of mild lotion and a box of tissues in glove compartment. Apply lotion generously and wipe off excess with the tissues, leaving face and hands clean and protected from weather.—Mrs. G. A. B., Heyburn, Idaho.

I could never slice bacon in thin, even slices until I tried hardening the slab in the freezing compartment of the refrigerator. Chilled thus, it is an easy matter to slice our home-cured bacon.—Mrs. R. E. L., Jane, Mo.

OCTOBER 1954

When Winter Winds Blow...



When old-timers squint at the sky, when cattle start milling and bawling it means one thing . . . the first "norther" of the year is blowin' in. It's the beginning of winter . . . a critical time for the brood cows. For they are building next spring's calf crop and maintaining their own bodies, too!

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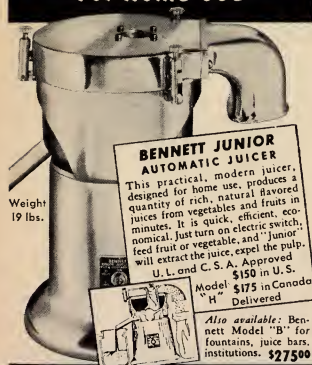
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It is the time of year when the mountains and the canyons have begun to lose their appeal and we cheerfully congregate in our living rooms again. *But what to do?* For the LDS hostess with imagination and ingenuity, there is no limit to the wealth of vital, worth-while activity in which she can direct her family and guests.

The next time your friends are scheduled for an evening at your house, consider their individual and collective interests. With careful planning you can make your turn at entertaining a memorable occasion and gain a reputation as a brilliant, considerate hostess. Following are a few general suggestions on home entertaining, and we would welcome advice from our readers.

Conversation. Nothing has been found to take the place of good, old-fashioned conversation. It is stimulating and satisfying as few other forms of recreation can be. The host and hostess need more finesse and skill in making such an evening satisfying to all concerned than they do in winning at a game of bridge. If they are well acquainted with all of their guests, it is usually easy to keep the conversation on various

worth-while topics of general interest. Current events, science, literature, cultural arts, home improvement are all good selections in a mixed group. Sports, hobbies, business are subjects for a "bull" session, and women never seem to lack for conversation when they all get together—they can talk forever about clothes, recipes, and the children. Avoid gossip, and the wise and respected hostess is the one who immediately quashes this malicious type of conversation. Someone has said that politics and religion are subjects to steer clear of—but this is not necessarily true if they are discussed in a calm, open-minded manner. Particularly if the group are all Church members, nothing could be more worth-while than the discussion of a gospel principle.

Creative Activities: If you have a creative talent or gift, use your spare time in developing it. Join with your friends who have similar interests in music, art, or painting, for example. You can be of assistance to one another by giving criticism and encouragement. There may be groups or organizations open to one with your talents that will be of more interest and value to you than your afternoon bridge club. Look into such a possibility.

THE IMPROVEMENT ERA

Sewing Evening: The next time you are having the girls over, tell them to bring their sewing. If they are a congenial group, they will welcome this opportunity to do all the talking they wish. Chances are, while some game was in progress, the playing was forgotten many times while one of the guests told of a prank of her young son or the latest recipes were exchanged. Now while a new dress is being basted together, while sox are being darned, hems adjusted, and long forgotten needlepoint is being resumed, everyone can catch up on the latest news. It's a lot of fun and might turn into a regular thing in your circle.

Musical Evening: Among your friends is there a special group of music lovers? If so, they'll be delighted to come to your home for an evening of recorded music. Invite some of them to bring along a favorite album, but remember—there can be too much of a good thing. Have pity on the one or two spouses in the group who might not be quite as delighted as the majority to sit in breathless silence listening to a Brahms symphony. You won't want more than an hour or so of this heavy music.

It's different with the youngsters who get together for a platter party. There's no limit to how much they can enjoy of their popular music. Encourage them to roll back the rugs and practise the latest dance steps. They'll be dancing somewhere, and you'll have fewer gray hairs if they do it often at home.

Home Movies, Slides: If you have some interesting movies or slides from your vacation or travels, don't hesitate to invite your close friends over to enjoy them with you. They might also find some of your favorite shots of the children amusing—only be careful not to bore them. Quit while your guests are still asking for more—then they'll be sure to accept an invitation to look at your pictures another time.

Sing Session: It's a fact that most people, whether they can carry a tune or not, like to sing in a group. So, next time the crowd is at your house, sit down at the piano and play a few bars of one of the old community-sing favorites. Someone will trill out on the chorus and the next minute the group will be around the piano trying to outdo one another. Have sheet music for some of the

(Continued on page 765)

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What Shall We Do?

(Continued from page 763)

show songs and standard "pops" handy, and a few cowboy ballads. Chances are you'll get a request for a Church hymn, too. Before you know it, it's time for the guests to go home and they will all truly have had a wonderful time. Maybe you don't own a piano. Then arrange beforehand for someone to bring his guitar or accordion. Or you might turn on the record player and encourage your guests to harmonize with the vocalist. This system is especially effective when singing Christmas carols.

Play Reading: If your friends have cultural leanings at all, why not introduce them to the pleasures of play reading. Don't you find that a group of you are often discussing one of the Broadway shows? Next time you're entertaining tell them you're trying something different and bring out several copies of an interesting, entertaining play—nothing too deep or involved. Have it previously cast in your mind, and now assign the parts. Before you know it, you're off on an evening of fun and entertainment for everyone. There'll be lots of laughs and some real enjoyment. Remember, though, this type of entertainment isn't for every group and the play must certainly be chosen with your guests' tastes and limitations in mind.

If your group really "eats up" this sort of thing, encourage them to form a dramatic club and once or twice a year, really put on a production.

Candy Pull: What about an old-fashioned evening in the kitchen? If you have a batch of fudge, divinity, and taffy on the fire, and nuts to be cracked and corn to be popped. There'll be a busy and interesting time in store for all. If you want to send your guests away feeling really pleased about the whole thing, wrap the candy and popcorn balls up for them to take home, and serve the crowd something hearty and wholesome. Sandwiches, celery sticks, and milk will taste wonderful after scrapings from the divinity bowl and samplings of the fudge at the soft ball stage.

Book Reviews: If your afternoon club hasn't been introduced to this worth-while and informative type of entertainment, take it upon yourself

(Concluded on following page)

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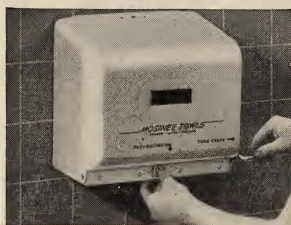


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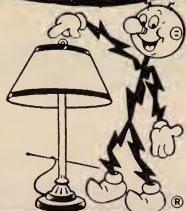
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What Shall We Do?

(Concluded from preceding page)

to have one of the fine, current books reviewed before the group.

Storytelling: Before the day of the party, assign several of the group to bring their favorite stories on a specific subject, such as the most embarrassing experience, a pioneer incident, or a tall tale. This gets the ball rolling and long before everyone has finished having his say, the evening is spent.

Barbecues, Picnics: In the summer time there should not be a problem at all finding a substitute for card playing. Who would want to stay indoors with the delicious foods to be cooked outdoors and our canyons to explore. After cooking and eating an outdoor picnic, the remainder of the evening, if any, can be filled with singing or storytelling.

Parlor Games: There are games that will amuse almost any group—the problem is to make proper selections. There are many books available on the subject, so consult your library. You will find that your MIA sports leader has a handbook crammed with suggestions that will help you. You might wish also to refer to bulletins available at the office of your Agricultural Extension agent. Two good ones are:

Recreation Leaders' Handbook, Extension Bulletin No. 179, by Israel C. Heaton, Utah State Agricultural College Extension Service, Logan, Utah (price ten cents).

Fun at the Meeting Place, No. RSE-105, by E. H. Regnier, University of Illinois College of Agriculture Extension Service, Urbana, Illinois.

Don't hesitate to create your own games. Obviously you aren't the first one to display such ingenuity—someone had to think of the games in the first place. It will be a fascinating pastime in itself, thinking up a new diversion for your family and friends.

Melchizedek Priesthood

(Continued from page 753)

explanation is not exactly clear as to whether the writer is referring to Melchizedek or to the priesthood. The Prophet Joseph Smith, however, in the *Inspired Version* of the Bible, gives a beautiful and clear interpretation of what Apostle Paul had originally written. To quote:

THE IMPROVEMENT ERA

For this Melchizedek, king of Salem, priest of the most high God, . . .

. . . was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. (Joseph Smith, *Inspired Version*—Hebrews 7:1, 3.)

In one of his famous discourses, Alma, the great ancient American missionary and prophet, described the importance of Melchizedek and explained the order of priesthood which he held. The following are extracts from Alma's sermon:

. . . and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, . . .

This high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things—

Now they were ordained after this manner—being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end—

Thus they became high priests forever, after the order of the Son, the Only Begotten of the Father, . . . (Alma 13:1, 7-9.)

CONCLUSIONS

This article has pointed out that priesthood is power—the power of God—and the channel through which all revelations from the Eternal Father, through the Son, come to the holy prophets from age to age. It has also been suggested that this power is delegated to man and through this power all gospel ordinances are sealed and thereby made binding and effective before the throne of the Eternal Father and his Only Begotten Son. Such historical points as the names which have been applied to this great power in various dispensations, as well as the mentioning of those who stand at the head, holding the keys, have also been suggested. All of these pertinent facts have been pointed out with the purpose in mind of stimulating holders of the Melchizedek Priesthood and those in positions of leadership to develop a deeper appreciation for the priesthood and inculcate in their hearts a stronger desire to serve God faithfully and thereby at all times magnify their callings in the priesthood to the best of their abilities.

OCTOBER 1954



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Liza: How much for takin leben, suh? I'se one short.

Joint Account

Woman to banker: "I'd like to open a joint account with someone who has money."

Always A Way

A nice old lady on a crowded train kept asking the brakeman to tell her when they reached Monmouth Junction. The brakeman promised, but he was very busy, and the train had already pulled out of Monmouth Junction when he remembered the old lady. He quickly told the conductor, who yanked the signal cord. The engineer backed the train into the station again.

The brakeman grabbed the old lady's luggage and told her to hurry up, this was Monmouth Junction.

"Oh, thank you, but I'm not getting off here," she said. "You see, I have no watch, and my daughter told me that when we reached Monmouth Junction it would be time to take my pills."

Be Calm

The teacher was taking her class on a nature hike. At one point Bill asked her, "Do you know what has thirty-two legs, quills like a porcupine, a tail with a hook at the end of it, four eyes, and bright yellow spots?"

"No, I don't," the teacher answered.

"Well, there's one on your collar now."

REPORT FROM JAPANESE MISSION



MIA award night held recently in the Shibata Branch of the Japanese Mission honored the above group. The certificates are given by the Japanese Mission in recognition of attendance at meetings, payment of tithing, observance of the Word of Wisdom, reading the reading course book, and speaking in sacrament meeting. Four of the members in the picture are missionaries: Elders Robert D. Robertson and Harry B. Gambles and Sisters Eleanor Ono and Akiko Miya.

TWO OUTSTANDING YWMIA MEMBERS



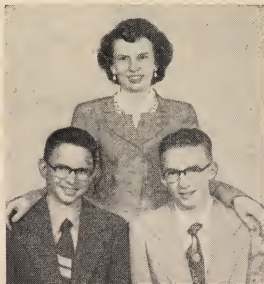
Evalyn Baker



Dorothy Butler

Evalyn Baker (left) of Rivergrove First Ward, West Utah Stake, has an outstanding record in Church activities. She has a three year perfect attendance record at Sunday School, sacrament meeting, and MIA. At present she is the Junior Sunday School organist and is a Junior Gleaner. She was an Honor Bee and a Mia Joy. Members of Bell Ward, South Los Angeles (California) Stake, are justly proud of their Dorothy Butler (right) who has a four year perfect attendance record at all her meetings. That is a nice habit of long standing with her. She had a perfect attendance record for five years straight when she was attending Primary.

A TRIO OF WINNERS

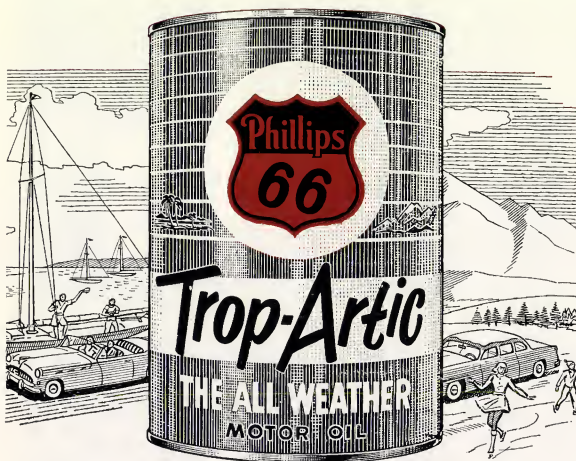


Elizabeth Spencer with her brothers (l. to r.) Campbell and Lloyd.

ALL who know them are very proud of this family and the record they have established. Elizabeth Spencer has ten years without an absence from sacrament meeting, MIA, and Sunday School (1944-54). She missed one Sunday in thirteen years. She has never missed MIA since she started and is a Silver Gleaner. She has been a class leader, organist, chorister, in the auxiliary organizations of the Church, and as this was received in the EXA offices, she was a chorister in Primary in the Edmonton (Alberta) Branch. The notation read that she would soon fill a mission in Western Canada.

Her brothers Campbell and Lloyd Spencer are following in her footsteps. Campbell, secretary of his priests' quorum, has had a perfect attendance since 1944, with the exception of one Sunday when he had a broken arm. Lloyd has had a perfect attendance since 1944, and is now president of his teachers' quorum. Both boys have missed MIA three times in the past year. They are the children of Bishop and Mrs. Clyde C. Spencer of Magrath Second Ward, Taylor (Alberta) Stake.

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Autumn Glory...

Summer fades fast in the high mountain valleys, and nature, in a wild burst of energy, seems determined to display her most beautiful charms before winter's icy grip strips her foliage. The aspen leaves reflect the sun like polished gold coins. The blazing red maples, the bronze oak leaves, and the deep-green evergreens blend into color harmonies that defy the artist's brush.

The autumn years in a man's life can also be the most beautiful of all. With maturing ability to distinguish ideas and things of real worth, with more

time to meditate and to enjoy, and provided with reasonable assurance against financial worries, no one need fear the advancing years, but rather, welcome them.

Planned Beneficial Life programs have enabled thousands to enjoy to their fullest these golden years . . . but you should start such a retirement program as early as possible. Ask your Beneficial Life insurance counselor about the many popular planned retirement plans. Call him now, while you have it fresh in mind.

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